SIX SERMONS:

1. *Of* CHRISTIAN CHARITY, Preached before the Judges of Assize at *Bury* S. *Edmonds*.

2. *Of* TRUE FELICITY, at S. *Peters* in the City of *Norwich*.

3. Of the VVorlds vanity, and Soules excellency, at S. *Pauls*, LONDON.

4. Of an humble Conversion, and an holy Conversation, at *Great Bealings*, Suff.

5. & 6. Of S. PAULS Concrucifixion, at *Hoxne*, Suff.

By *Edw: Willan*, M.A. *C.C.C.* in *Camb.* and Vicar of *Hoxne*.

Basil. Mag. Enar. in Cap. 1. Isaiæ.
Sunt Sermones isti, quos Propheta vidit, spectabiles.

LONDON,
Printed for *R. Royston*, at the Angel in *Ivie-lane*.
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* C123.c.19.(1-5.)

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May 8. 1651.

Imprimatur,

John Downame.

TO THE

RIGHT HONORABLE,

HENRY,

Earle of *MONMOUTH*,

Lord *CARY*, Baron of *Lepington*, and Knight of the Honorable Order of the *BATH*.

My very good Lord,

IT is commonly charged upon theſe Times, that they are Times of many Evills; And it is a maine Evill wherewith the Times are charged, that the many Charges of the Times doe hinder Men from paying of Debts. I dare not call that Evill, that hath hindred mee from

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Occupationes quibus indies distineor maximæ, aliquid Excusationis ab æquis, ut spero, rerum æstimatoribus impetrabunt. Armacha. *in Præf. ad* Britan. *Eccl. Antiquitat.*

paying mine. But sure I am, that the constant Charges, and frequent Discharges of many Dues unto the People from the Pulpit, have hindred mee from paying any Dues unto your Honour from the Presse; And forced mee, as you may see, to borrow backe those driblet Debts, here tendred unto other Friends, for the making up of one small Sum, for my chiefest Creditor.

Sueton. *in vita* Jul. Cæs.

There were many *Marii* in one *Cæsar*; And many VVorshipfulls, and Right VVorshipfulls may be in one Right Honorable: Yet many and many Respects are due from me unto those worthy Names perfixed to these Sermons; But your Lordships due is all, yea more then all that I am, and more then all that I am able to doe. All this that I have

have done, is but the leaſt part of that all, which I ſhould have done. I cannot doe all that I would, but I will doe all that I can to atteſt my deſires to doe all; The very ſeemes of Negligence in other Pens are even ſhamed by ſeeing the Diligence of your Lorſhips.

I know not whether there be ſuch a thing as *Scandalum Magnatum* in theſe Times; But this I know, that *ignobile vulgus* hath commonly accuſed Nobility of Idleneſſe; And ſure I am, that the many Reames of Paper, which your happieſt Pen hath filled, and fitted for the Preſſe, are enough to ſtuffe their Throates, and to ſtop their Mouthes, that have been opened to *ſpeake evill of ſuch Dignities*. I confeſſe, I ſhould have wondred at the Excellent and Abundant fruit of Jude 8.

your Labours more then now I neede, (though ſtill I cannot but admire them) had I not known your conſtant courſe of watering them, by your kneeling down, and praying in your Cloſſet before your putting of Pen to Paper. *The Power of Godlineſſe* in that your Honours Example did even inforce me to imitation in my adjacent Lodging at *More-Park*, and ever ſince hath engaged mee to pray dayly for your Honor, for my very good Lady, for all the younger Ladyes, and for all belonging to your Noble Family, as the bounden Duty of

Bene precaſſe eſt bene ſtuduiſſe. M. Luther.

As there is Treaſon, and Petty-Treaſon; So there is Sacrilege and Petty-Sacrilege; and Petty Sacrilege is to rob Princes, and great Perſons of their due Praiſes. Dr. *Donne Serm.* 27.

My Lord

The humbleſt of Your Chaplaines,

VVILLAN.

TO

TO THE CHRISTIAN READER.

READER,

THere are many in these Times that will needs be spreading of their Napkins before the People, and yet have never a Talent in them; And others there are, that have many Talents in their Napkins, yet will not spread them before the People of these Times: And for my part, I would have hid that peece of a Talent, entrusted to my selfe, still from the Presse, as willingly as any, if I might; And from the Pulpit too, if I durst; But necessity is laid upon mee, and wo be to me, if I Preach not the Gospell. 1 Cor. 9. 16.

I was even inforced to send three of these Sermons to the Presse; And for their sakes, I forced the other three to goe along for company; And had sent as many more made ready with them, could I have met with Tutelar Names, like Tobies Guardian Angel, to goe before them. I must confesse, that six are enough, and more then enough for such a Meane Beginner to adventure in one Bottome; Yet so many I have adventured; And if this first Adventure prove successefull, I shall soon double the Number in another fleete, and advance it after them. Tobit. 5. 6.

Plin. Secun. *Epiſt.* 1. *ad* Septit.

I have put theſe Sermons together, *as* Plinius Secundus *did his Epiſtles*, non ſervato temporis ordine, ſed ut in manus venerant; *As he told his friend* Septitius. *And I was the rather perſwaded to print them, for that I knew, it would be but little profit to me, to keepe them by mee as a Private ſtock for the Pulpit; But I made conjecture, that it might be more benefit to others, to have them put into their hands, as a Publick ſtock from the Preſſe. They were never likely againe to have any Hearers; But it may be thus they may gaine ſome Readers; And if any Readers gaine by them, it ſhall be reckoned as the greateſt gaines that may be to*

Plus homines oculis quam auribus credunt. Seneca. *Epiſt* 70.

Thine

EDVV. WILLAN.

Errata.

PAge 22.l.32.r. *Ægeria*.p.39.l.19.r. שמות. p.52.l.6.r. *called*.p.59 l. 1. r. χαλκείων. p.63.l. 24.r. *if we may preach it*.p. 79. l. 1. r. *be univerſall*. p. 111. *in marg.r. Vedelius*. p.133.l. 3.r. *be leſſe*. p.138.l. *ult.*r. Θεῦ. p.156. l. 5.r. συνεσαύρωμαι. p.162.l.1.r. *of Sympathy*. p.164.l.9.r. ταλαίπωρ Θ. p.165.l. 29.r. *he yeelds*. Reader there are ſome miſplaced Annotations, whoſe reduccements I muſt leave to thy diſcretiou as thou readeſt, *Vale.*

Ipſe Bernardus *non videt omnia.*

A SERMON OF CHRISTIAN CHARITY,

PREACHED AT

BURY S^t. *EDMONDS*, Before the JUDGES, MARCH, 18. 1649.

It is the Worke of Charity to build up Christians. And it should not be the Worke of Christians to beate down Charity.

LONDON,

Printed for *R. Royston*, at the Angell in *Ivie-Lane*, 1651.

TO THE

VVORSHIPFULL,

Wiſeman Bokenham, Eſq.

SIR,

THeſe Notes belong unto your Worſhip by a manifold right. Indeed they can of right belong ſo properly to none as to your Worſhip. For Firſt it was by your command that this Sermon was compoſed of them, for the Pulpit. And then by your command it was, that this Sermon of them was thus diſpoſed into a Pamphlet. It troubled me very much to heare my ſelfe ſo entreated as I was, to Pen this Sermon for your peruſall; But it troubled me farre more to ſee my ſelfe enforced as I have beene, to requeſt it back againe to ſend it to the Preſſe. You cannot but remember, that when you did ſo heartily deſire my Notes, I did as humbly as I could deſire that they might never be made publick. I onely thought upon the Pulpit in my ſtudying for them; And I thought but onely of your private peruſall in tranſcribing of them. I would they might have reſted in your hands perpetually. But they are even enforced thus to come abroad, and appeare in publick, and your Worſhip knows from whence the violence was offered to them.

Qui non diligit fratrem, manet in morte. 1 Johan. 2.

Nemo adultus poteſt ſalvari, ſine Charitate in Deum, & proximum. Zanch. Miſcellaneorum *lib.* 2.

Charitas nunquam excidit. 1 Cor. 13. 8.

I muſt follow after the Sermon, as the Sermon does follow after the Text; And ſo muſt follow after Charity to ſuch as have enforced me to doe what I had no minde to. I know it was the love of Charity in your Worſhip, that cauſed you to like the Matter of this Sermon, when it was preached; And that it was the Charity of your love unto the Preacher, that perſwaded you to accept the Manner of it, as it was penned. And I hope that Charity will never faile you towards,

Sir,

Your poore Servant

EDVV. WILLAN.

AN EXHORTATION TO Christian Charity.

1 Cor. 14. 1. *Follow after Charitie.*

THis Text is for this Time. It is a Text of Charity in a Time that wants it. It was *a word in due season*, when written first to those of *Corinth*; It is no lesse in season to be spoken now to us of *England*. *Corinth* was not disturbed more, when this was written, then *England* is by sutes; Nor is *England* lesse distracted now, then *Corinth* was by Schismes. Prov. 15. 23. 1 Cor. 6. 7.

Corinthus then was crumbled into emulous, into envious, into factious *Parties*, all out of Charity betweene themselves, by being without all Charity within themselves: Some for *Paul*, some for *Apollo*, some for *Cephas*, and so but some for *Christ*. 1 Cor. 1. 10, 11. 1 Cor. 1. 12. 1 Cor. 3. 4, 5.

This Text did sutie with *Corinth* then, in that condition; it suites with *England* now, conditioned as *Corinth* was. Our *English Church* is Schismatized now into a *second Corinth*; Some for *Luther*, some for *Calvin*, some for *Erastus*, and some for they know not whom, for they care not what, to the breach of Charity, to the bane of Christianity.

If ever therefore Christian Charity were a subject fit for every Pulpit, it is now: for now is almost every Subject out of Charity; yea almost quite out of Charity with the Pulpit.

Indeed the Pulpit ſhould never ceaſe to ſound of Charity to the people, when ever ſound Charity indeed is ceaſed amongſt the people.

The Anticellencies of ſome *Gifted-men* in *Corinth* did make them *famous*; their *fame* did make them *proud*; their *pride* did make them *factious*; and their *factions* made *Confuſion*.

That fatall *Tragedie* of *Corinth* is *Acting* now upon our *Engliſh Theater*. Theſe times have *famed* ſome for *Gifted-men* in *England*; and the *Breath* of *Fame* hath puft them up with *pride*; and *pride* hath put them into *factions*; and what can we now expect (without re-union) but *Corinths* fate, *Confuſion*?

Had thoſe of *Corinth* coveted the *Grace* of *Charity* to make them humble, as impenſely, as they did ſome other *Gifts* of *Grace* to make them admirable, their Church had been leſſe tranſient, but they much more tranſcendent.

But, alas for it! *Corinth* was ſoone *unchurched* through the want of Charity in her *Zealous Schiſmaticks*; and the want of Charity in other *Schiſmatizing Zealots*, hath *unkingdomed* many *Churches*, and may too ſoone *unchurch* as many *Kingdomes*.

Symbol. ſan. Athanaſ. ἓν Πνεῦμα ἅγιον, There is one *Holy Spirit*, ſaith holy *Athanaſius*; And by that one Spirit *there are diverſities of Gifts*, ſaith this *Inſpired Secretarie* of that *Holy Spirit*.

1 Cor. 12. 4. The ſame *Spirit* of *Gifts* was given to ſome of *Corinth*; and divers gifts of the Spirit were given to divers: For ſome were *Gratiæ gratis datæ*, Graces freely given to ſome few, for the good of many others; and others were *Gratiæ gratos facientes*, Graces given to divers, for the good of thoſe, to whom they were given.

The Firſt did make men far more famous, then the Second: But the Second did make men farre more gracious, then the Firſt.

The *firſt* did make men *great*. The *ſecond* did make men *good*; All were not *great* by the *firſt*, that were *good* by the *ſecond*. Nor were all *good* by the *ſecond*, that were *great* by the *firſt*.

Some *leading men* of *Corinth* were very famous amongſt their *followers*, for having the *firſt*: But very *factious* amongſt themſelves, for wanting the *ſecond*. Both *firſt*, and *ſecond* were very conſiderable, but the *ſecond* moſt deſirable. The *firſt* did make men

men eminent in the Church: the *second* did make men excellent in themselves.

This Grace of Charity in the Text, is of the *second sort* of Gifts, and as excellent a Gift it is, as any of that sort. Farre more excellent it is, then any of the first sort; yea then all that sort without it. So *Aquinas*. And he speakes the meaning of S. *Paul Chap.* 12. *ver. ult.* Where the Apostle stiles it *viam excellentiorem*; A way more excellent then that by all those others, though never so excellent in their way. *D. Tho. in loc.* 1 Cor. 12. 31.

It is the most eminent of all the Gifts of Grace; saith *Irenaus*. And *Theophylact* commends it, as the way unto them all. It is *iter ad excellentiam*, as *Beza* has it in his translation of it: that is, the way to Excellency, as it were καθ' ἐξοχήν, by way of Excellency. *Theophyl. ad locum.*

It is a Grace, that is a grace to all those other Gifts of Grace. Indeed those others are but Gifts of Grace; But this is the Grace of all those other gifts. τὰ χαείσματα.

It is a Grace with which those others are not altogether to be compared. It is a Grace without which they are not all at all to be computed. They all stand but as meere *ciphers* in S. *Pauls Arithmetick*, untill the *figure* of Charity be set before them to bring them into *reckoning*. ἡ χάεις.

The Apostle makes no reckoning of them all without it. Nor of himselfe, if hee wants it, though he has them all. As in the foregoing *Chap.* the first three *verses*.

1. *Though I speake with the tongues of men, and of Angels, and have not Charity, I am become as sounding brasse, or a tinckling Cymball.*

2. *And though I have the gift of propheſie, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove Mountaines, and have no Charity, I am nothing.*

3. *And though I bestow all my goods to feede the poore, and though I give my body to be burned, and have not Charity, it profiteth me nothing.*

As if hee should have said, that all that can be said, with all that can be known, with all that can be done, with all that can be undergone, can doe a man no good at all, without true Charity,

rity, for the obtaining of the chiefeſt good of all.

In that foregoing Chapter, this learned *Doctour of the Gentiles*, prelates the Grace of Charity unto all other Gifts, in three Reſpects.

1. 2. 3. In reſpect of the { *Neceſſity* / *Utility* / *Stability* } of it.

Firſt, hee gives the Prelation to it, for the Neceſſity of it, in the three firſt, or firſt three verſes.

Secondly, he gives the Prelation to it, for the Utility of it, in the foure next verſes.

Thirdly, he gives the Prelation to it, for the Stability of it, in the ſix laſt verſes.

And ſo that Chapter begins, and ends with the Commendation of it; But the Commendation of it ends not with that Chapter: for this Chapter alſo eccho's with the Praiſes of it, and is fronted with an Exhortation to it. In that Chapter St. *Paul* commendeth Charity to us; In this hee commandeth us to Charity.

Διώκετε τὴν ἀγάπην.

Follow after Charity.

The *Subject* of the Text is *Charity*. And the Charity in the Text is quite againſt diviſions. The *Nature* of it is *conjunctive*, rather then *diviſive*. It uſeth to make up diviſions, rather then to make them. And ſhould I offer to make many, and many diviſions, and ſubdiviſions of this little *Text* of Charity; I ſhould offer more then a little wrong unto the Charity of the *Text*.

The *Text* doth offer it ſelfe entirely to us all, as an Exhortation uſefull for us; and ſo ought we all to take it, and to take it all, without any curious mincing of it.

Yet for *Order* ſake, (which is a thing that Charity allowes of, though it likes not of Diviſions) I muſt needs Methodize the chiefe conſiderables of the *Text*, into this connaturall diſpoſition.

The *Text*, for forme, is *mandatory*, or at leaſt *commendatory*; And ſo *commendatory* it is, that it is even *mandatory*; for that which is *commended* in it, is little leſſe then *commanded* by it.

And

And from this *Text*, as the Substance of it, I must *recommend* these two Obſervables to you; Namely.

1. *The Duty commended* in it to be done.

2. *The Perſons commanded* by it to doe the *Duty*.

The *Duty* is *expreſſed* to the *Perſons* in the *Text*, that they may know it; And the *Perſons* are *implyed* in the *Duty* of the *Text*, that they may know themſelves, and doe it.

The *following after Charity* is the *Duty*.

And *Ye* the *Perſons* that are to *follow after Charity*. Διώκετε, *follow ye*, even *all ye, follow after Charity*.

The Command is *indefinitely* given, and therefore *univerſally* to be taken, according to S. *Chryſoſtome*, and to the learned *Schoole-men*.

I ſhall beginne with the *Duty charged* upon the *Perſons*; and end with the *Perſons* to *diſcharge* the *Duty*.

In the *Duty* there are two Remarkables.

The 1. is the *Act*.

The 2. is the *Object*.

The Act, *follow after*.

The Object, *Charity*.

They that *follow* they know not *what*, may *loſe* themſelves, they know not *where*. Many have *loſt* themſelves *allready* they know not *where*; yet ſtill are *ready* to *follow* they know not *What*. It is wiſdome for men to know whither they be going, before they be gone they know not whither. Let us be ſo wiſe, as to *follow* the Apoſtles Direction in the *Text*, for in the *Text* the Apoſtle directs us what to *follow*.

It is *Charity*, that we are *all* directed in the *Text* to *follow after*; And *we*, even *all we*, are directed by the *Text* to *follow after Charity*.

Here therefore, let us put *Charity* before, and *follow after* it, *follow after Charity*.

Surely that muſt needs be firſt, that we are all to *follow after*; and we are all to *follow after Charity*.

Charity then muſt *leade* the way, both in the ſhorter Life of my Diſcourſe *about* it, and in the longer Courſe of each mans life, that is to *follow after* it. And who can chuſe but love to *follow* ſuch a *Leader*? The *Leader* choſen for us all to *follow after* is love it ſelfe.

The Word is ἀγάπη, from ἀγαπάω. A theme very pregnant in it ſelfe, and very ſignificant in its ſeverall uſes. *Thucydides*, and *Theophraſtes*, with diverſe others have applyed it to diverſe uſes, yet never did they uſe it in a larger, or a better ſenſe, then the *Inſpired Pen Man* of this *ſacred Letter*.

Thucyd. de Bello. Peloponn. l. 6. Theophr. de cauſ. Plant. lib 3. Lucian in Timone.

There are diverſe Words for *Love*, but none like this. Φιλέω ſignifies to love, but not like ἀγαπάω. That is to love like a *friend*; but this like a *Chriſtian*. That is for love to one, or two; but this for love to all. That is but for a time; but this for ever. For ἡ ἀγάπη οὐδέποτε ἐκπίπτει, ſaith the Apoſtle. This love, which is *Charity* never failes. It is for every Man. And it is for ever in a Man. It lookes at *foes*, as well as *friends*, and it looketh like it ſelfe on both. It carryes the kindneſſe of true Affections towards both; And it is carryed in the expreſſions of true kindneſſe unto both. It ſhewes it ſelfe in expreſſions *verball*; And it ſhewes it ſelfe in expreſſions *reall* too. It is alwayes *cordiall*, rather then *complementall*.

1 Cor. 13. 8.

It is *in corde*, *in ore*, *in opere*. In the Heart, in the Tongue. in the Hands. In thoughts, in Words, in Deeds. It is in the *Inward Man*, and in the *Outward too*; It is in both towards *God*, and it is in both towards *Man*.

The whole Duty of *Man*, both unto *God*, and unto *Man*, requires no more for both, but true, and perfect love to both.

He that loves one perfectly, loves both truely. And he that loves not both truely, loves neither of both perfectly. *Nec Deus ſine proximo, nec proximus ſine Deo diligi poteſt*, Saith *Peter Lombard*, Neither God without Man, nor Man without God, can be truly loved.

Pet. Lomb. l. 3. Diſ. 27.

When the *Morall Law* was firſt *promulged* upon *Mount Sinai*, it was given to *Moſes* in *ten Commandements*, and thoſe *ten* were ſo compendious, that *Moſes* in *Holy Language* called them *ten words*. Yet leſt theſe *ten* might ſeeme too many, our *Saviour* did *compendiate* all in two upon *Mount Sion*. And that theſe two might never be ſundred, this *Inſpired Apoſtle* hath ſpoken both in One. Yea, ἐν ἑνὶ λόγῳ. *In one word. Galatians* 5. 14.

עשרת הדברים
Decem verba. S. Hieron.

This

This *Text* containes that *One* of *Paul*. That *One* of *Paul* containes those two of *Christ*. Those two of *Christ* containe those *ten* of *Moses*. Those *ten* of *Moses* were all delivered in *two Tables*, to distinguish the Duty of Man to God, from the Duty of Man to Man. And those *two Tables* were at first delivered both together, that the Duties of both *Tables* might never goe asunder. Deut. 5. 22.

And it is rightly to be observed, that hee who is a good *First-table-Man*, is ever a good *Second-table-Man* too. But he who is an ill *Second-table-Man*, is ever an ill *First-table-Man* also.

That crafty *Queſtioneſt* in the *Goſpell*, that asked our *Saviour*, which was ἐντολὴ μεγάλη ἐν τῷ νόμῳ; *The great Commandement in the Law?* Would faine have seemed a very good *First-table-Man*, by the *Queſtion*, which hee asked: But he shewed himselfe a very bad *Second-table-Man*, and so by consequence no good *First-table-Man*, by his designe in asking of the Queſtion: for hee asked the Queſtion, but onely to tempt our *Saviour*. And so hee sinned against the *Second table*, in seeming zealous for the *First*. In his greateſt seemes of *love* to *God*, hee wanted love to *Man*; yea to that *good Man*, to that *God-Man*, *Christ Jesus*. Mat. 22. 36. πειράζων αὐτὸν, Mat. 22. 35.

Our *Saviour* was θεάνθρωπος, saith holy *Athanasius*, *God-Man*. τέλειος θεὸς, καὶ τέλειος ἄνθρωπος; Perfect God, and perfect Man, to make a perfect reconciliation betweene God and Man: And as such a *Christ*, hee checkt those seemes of love unto his *Godhead*, which were without true love unto his *Manhood*. Indeed hee could not love the one, without the other. *Symbol. ſanct. Athan.* Mat. 22. 39. Charity is as it were a summary of all the law and especially of the second Table. *Diodat. l. Annot.* Rom. 13.

Hee that sayes hee *loveth God, and hateth his Brother*, sayes that which is not true; yea, in plaine tearmes, saith S. *John* ψεύστης ἐστὶν, hee is *a Lyer*. *For how can hee love God, whom hee hath not seene*, when hee cannot *love* the likeneſſe *of God in his Brother whom he hath seene?* 1 John 4. 20.

And this *Commandement* wee have from him, that hee who loveth God, should love his Brother also, 1 *John* 4. 20, 21. 21.

Where love to God does goe before, there love to Man

(as ſaith S. *Auſtine*) does ever follow after: But where this does not follow after, there that does not goe before. We muſt love both, or we can love neither.

Pe. Lomb. l. 3. d. 27.

Firſt, wee muſt love *God* for his owne ſake; And then, wee muſt love Man for *Gods ſake*, as the *Maſter* of the *Sentences* very well.

Levit. 19. 18.

We muſt love God above our ſelves; And we muſt love our Neighbour as our ſelves.

Luke 10. 27.

The ſum of all our Duty is but love; And the beſt of all our love, is our love unto the beſt of all. *Deus optimus maximus*, *God* is the beſt, and biggeſt of all, and we muſt love him with the biggeſt, and beſt of all our love.

Πρὸ πάντων σέβη θεῖον. *Pittic.*

1. We muſt love God above all: becauſe God is good above all, the greateſt good of all.

2. Wee muſt love God above all: becauſe God does good unto all, and the good hee does, is the greateſt good of all.

3. Wee muſt love God above all, becauſe it is above all the good, that we can doe unto him ſo to love him.

1 John 4. 8. Ezech. 10. 5. Pſal. 147. 5. Revel. 16. 17.

God is love; And God is infinite; And we muſt love him as he is. His love to us is like himſelfe; And our love to him, muſt be like his to us.

S. *Bern. In tract. de diligend. Deum.*

The Meaſure of our love to him, (as ſaith S. *Bernard*) muſt be without all meaſure: for ſo is his to us. And in loving of him ſo, there can be no love loſt between us.

Jude 21.

Never did any Man loſe by loving him; Nor was ever any Man loſt, that hee did love. If wee make ſure to keepe his love unto us, wee may bee ſure, that his Love to us will keepe us.

1 Peter 5. 7.

Great is Gods Love in caring for us; And great ſhould our care be, to keepe his Love unto us; *If God be for us, who can bee againſt us?* for what cannot he do, where hee will? And where he loves, what will he not do?

Rom. 8. 31.

Amat Deus ut ametur. S. Aug. Manuel.

Gods Love to us, is not the *love of formality*; And our love to God muſt never bee the *formality of love*. It is for our good, more then his owne, that hee loves us; And it ſhould be more for his ſake, then our owne, that wee love Him.

John 13. 1.

Whom hee loveth, hee loveth to the end. Yet there is noe end

end of his loving of them. His end in loving us, is our Glory with him, without all end; And our end in loving him should be the endlesse Glory of that his love to us. Jerem. 31. 3. 1 Cor. 10. 31.

There is no sinister end in sincere love: such is Gods Love to us; And such should ours be to him. If ours be sincere unto him, it will surely make us ready to serve him; yet not so to serve him, as to serve our own turnes of him, and to turne him off, so soon as they be served by him. Πῶς ἀφελῶ; πῶς ἀπειρῶ; πῶς ἀπάνλα ὑμῖν βαίνει λόγον φιλανθρωπία Θεοῦ; S. Chrysost. Hom. 3.

Indeed there are some kindes of Men, that are very kinde to others, when they expect some kindnesse from them. They will have their hands at the Ground in their Saluting of them, when the Ground of their Saluting of them, is to have a hand at them in some benefit by them: But no sooner are all their ends obtained from them, then all their seemes of love are ended towards them. And strange it may seeme to others, to see how strange they presently seeme to these. But thus wee must not deale with God. We must not Court him with meere seemes of love. We must love God sincerely, *i.e.* with our hearts, and we must love him intirely, *i.e.* with all our hearts. The love of Man to *God* must be,

ἐξ ὅλης τῆς καρδίας. Mark. 12. 30.
ἐξ ὅλης τῆς Ψυκῆς.
ἐξ ὅλης τῆς διανοίας.
With all the Heart.
With all the Soule.
With all the Minde.

And it must also bee ἐξ ὅλης τῆς ἰσχύος, *With all the strength.*

But how can this be? If we love *God* thus, with all our hearts, with all our soules, with all our mindes, and with all our mights, how can wee love our selves, as we ought? Or our Neighbour, as our selves?

This quere at the first proposing seemes a *Riddle*, but may be thus *unriddled* with ease. *Minus Domine te amat, qui aliquid tecum amat, quod propter te non amat.* S. August. Confess. Lombar. l. 3. d. 27.

Minus amat, hee loves the Lord the lesse, that loves any thing with the Lord, which hee loves not for the Lord: so S. *Augustine*. But he that loves his Neighbour in the Lord, what loves he, but the Lord in his Neighbour? so *Peter Lombard*.

Now hee that loves the Lord in his Neighbour, and his Neighbour in the Lord, loves neither of both the leſſe, but both the more, for loving of both. Hee does not forſake the *God of*
2 Cor. 13. 11. *love*, to love his Neighbour, that loves his Neighbour but only for *Gods ſake.*

Mat. 25. 40. *All* is but love to *God*; and ſo hee takes it. Although this laſt bee a bearing of love unto him the furtheſt way about.

This Duty of Man to Man, is a Duty of Man to *God.* By this hee affirmes his love to *God*, and firmes *Gods* love to himſelfe.

Now theſe two, the love of Man to *God*, and the love of *God* to Man, are points of Catholick concernment. That is the Point of greateſt concernment in all the Law. This is the Point of greateſt concernment in all the *Goſpell.*

It is the greateſt Commandement in the Law that is, *that wee love God.* And it is the greateſt *Article* in the *Goſpell* that is, *that God loves us.* On theſe two hang all the *Law*, and the *Goſpell.* The whole *Law* is fullfill'd in that; The whole *Goſpell* in this. And theſe two mutually depend upon each other to be fulfill'd.

Sine fide non diligitur, & ſine dilectione nō creditur. Leo. Serm 7. de Quadr. He that does not love *God* truely, cannot truely believe that *God* loves him. But hee that truly believes that *God* loves him, cannot but love *God* truely againe for loving of him.

1 John 4. 10. *Wee love God*, (ſaith S. *John*) *becauſe hee loved us firſt.* Our love towards him is but the Reflection of his love towards us.

We believe in him, becauſe we love him. And we love him, as wee believe in him. By believing in him, wee increaſe our love unto him. And by greatning of our love unto him, our beliefe is greatned in him.

Galat. 5. 6. Jam. 2. 22. *Faith worketh by love*: ſo S. *Paul.* And *by workes it is made perfect*, ſaith S. *James.*

Fides eſſe poteſt, prodeſſe non poteſt. S. Augu. de Trin. l. 15. c. 18. Jam. 2. 14. It is by love to *God*, that *Faith* does worke aſſurance in us, of *Gods love* unto us: But *ſine amore*, ſaith S. *Auſtine*, without this love of *God* be in us, that faith in *God*, which is profeſſed by us, can bring no profit to us; for τί τὸ ὄφελος, ἀδελφοί μου, ſaith S. *James*, what does it profit, my Brethren, though a Man ſayes

sayes he hath faith, and hath not works? can faith save him? By saying, can it save him? he sayes as much, as it cannot save him.

Works of love are fruits of faith; but faith is fruitlesse, where love works not. The love of works, with the works of love, is the surest attestation of true faith.

Works without faith are no good works, and faith without works is no good faith. They then are both good, when they are both together. *Faith* never worketh any good for him that has it, but when it worketh by love. No more does love, but when it worketh by faith.

It is by love, that we *fulfill the law of faith*; and it is by faith, that we fulfill *the law of love*. We must love, as well as beleeve: indeed we cannot beleeve unlesse we love. Rom. 3. 27.

The *Old Commandement* of the *Law*, and the *New Commandement* of the *Gospel*, are both for love; and by true love they are both fulfilled: for love is πλήρωμα νόμε, *the fulfilling of the Law*, and by love is the law fulfilled divers wayes. Rom. 13. 10.

First, *Love* fulfils the *Law*, as the *Efficient Cause*, by moving of us *Physically* to the Observance of it. *Effectivè.*

Secondly, *Love* fulfils the *Law*, as the *Finall Cause*, by moving of us *Morally* to a willing Obedience to it. *Reductivè.*

Thirdly, *Love* fulfils the *Law*, as the *Formall Cause*, by making our willing Obedience to it, to be accepted, as the full performance of it. *Formalitèr.*

Finis in moralibus habet rationem formæ.

Quodlibet agens propter amorem agit, quodcunque agit. Aquin. 1. 2. q. 28. ar. 6.

For love it is that we observe it; and by love it is that we fulfill it. There is no keeping of it by us, without the love of God be in us; and there is no love of God within us, without the keeping of it by us. *If ye love me, keep my Commandements*, saith our *Saviour*, John 14. 15.

Love is the end of the Law. It was *Gods* end in giving it; and it is *our* end in keeping it. It is *finis Moralis*, the end of Intention; and it is *finis perficiens* too, the end of Perfection, or the perfecting End of our Obedience to it: and is therefore called σύνδεσμος τῆς τελειότητος, *The bond of Perfectnesse*. 1 Tim. 1. 5. Colos. 3. 14.

It gives the *forme* of *Perfection*, and the *perfection* of *Forme* to our *Obedience*. It perfects all our *doing* according to the *Law*; and it perfects all our *Beleeving* according to the *Gospel*.

But

But without this *love*, our *faith* is ſaid to be *informis*, a meere uncouth deformity, in ſome ſenſe. It is onely then *formata*, a perfect faith, or perfectly formed, when it *worketh by love*; For it is *by works* of love, that it is *made perfect*.

Gal. 5. 6. Jam. 2. 22.

It is very true, that *Charitas non eſt forma fidei*, Charity is not the forme of faith: That is, it is not *forma fidei conſtitutiva*, but *fidei forma conſecutiva* it is. It is not that *Intrinſecall forme* of *faith*, that gives the very *eſſe*, or *being of faith* unto it; but that *extrinſecall forme* that adds the *bene-eſſe*, or *well-being* to it: For *faith* may be without it, but not well. Some kinds of *faith* may be without true *Charity*; but not a *juſtifying*, not a *ſaving faith*.

P. Mart. in 1 Cor. 13. 3. *Charitas non eſt forma fidei intrinſeca, ſed citur forma quatenus per illam actus fidei formatur, & perficitur.* Aquin. 2. 2. q. 4. ar. 3.

There may be an *Hiſtoricall faith* without it. Δαιμόνια πιστεύουσι, ſaith S. *James*, *The Devils beleeve*. They have an Hiſtoricall faith, but they have no Charity. They are Beleevers by ſuch a faith, and yet are Devils for all they beleeve by ſuch a faith. Still Devils, and ſtill Beleevers. And they that have no better faith then this of Devils, (as our *Anſelmus* calls it, with S. *Bernard*) may periſh with *unbeleevers*, and be puniſhed in *Hell* with *Devills*, for all their faith.

Jam. 2. 19. Mat. 4. 7. 8. 19. Mar. 1. 7. Act. 16. 7. 17. 19. 14. Anſel. in Gal. c. 5. S. Bern. Serm. ad Synod.

And a *Miraculous faith* may be without it too; for ſo the Apoſtle ſpeaketh of it, ἐὰν ἔχω πᾶσαν τὴν πίστιν, *Though I have all faith, ſo that I could remove mountaines*, ἀγάπην δὲ μὴ ἔχω, *and have no charity*, 1 Cor. 13. 2. He ſuppoſeth here, that the one might be without the other, that he might have had the whole of that faith of *Miracles*, that faith to remove *Mountaines*, without true charity. Indeed he ſpeaketh onely καθ' ὑπόθεσιν, by way of ſuppoſition; yet it is aſſerted generally, that what he did but ſuppoſe, may be indeed. So S. *Jerome*, and ſo *Gennadius*, and divers others amongſt the Antients. So *Pet. Mart.* with *Piſcator* alſo, and *Diodate*, with others amongſt the *Moderns*. But it were a *Miracle* beyond beleefe, for a man to have a *juſtifying faith* without Charity: for it is the *nature* of ſuch a *faith* to be full of the works of Charity. Such a faith, ſaith S. *Chryſoſtome*, καθ' ἑαυτὴν, even of it ſelfe is full of good works. It is ἐργάτις ἀγαθῆ, ſaith *Clemens Alexandrinus*, a doer of that which is good. It is but *fides ficta*, ſay the learned of the Schooles, a meere counterfeit of faith. But *umbra fidei*, the ſhadow of faith, ſaith Maſter *Calvin*.

Totam fidem. Beza. Totã illã fidem. Piſcator.

Chryſoſt. Baſil. Ambroſe. Auſtine. Oecumenius. Leo, &c. Fulk. Downam, &c. S. Chryſ. de fide & lege. ἡ δὲ δικαιοπραγίας θεμέλιος Clem. Alex. l. 5. ſtrom.

Calvin. But the *dead corps* of faith, saith *Peter Martyr.*

Mortua fides cadaver est fidei. Pet. Mart. 1 Cor. 13.

It is very true, that *the just shall live by faith,* for so saith Saint *Paul*; but then it is as true also, that the just mans faith must live by works of love, for *faith without works is dead,* so saith S. *James*, *Mortua est per se*, it is dead when it is by it self alone; And what can a dead faith doe? *Quod efficit tale, illud magis est tale,* It must be a living faith in Man, by which a Man must live. He that would live by his owne Faith, must give others leave to live by his Charity. Rom 1.17. Jam. 2.17.

Charitas nunquã otiosa est, semper in alterum porrigit, vel in proximum, vel in Deũ. S. Augustᵉ. Jam. 2.18.

A living faith is ever a loving faith, and a loving faith is ever a doing faith. He therefore that sayes he does beleeve, and does not shew it by his doings, doe not beleeve him. *Shew me thy faith by thy works*, and shew me thy works with thy faith. He that shews nothing but a faith alone, had as good shew nothing, for he sheweth nothing that is good. Such a faith does make him nothing in Gods account.

He that hath no *Charity* in his *Cribbage*, must needs be *bilkt* at his *last account*, for all that faith which he *turneth up* in his outward Profession of Christianity.

Such bearing is to be accounted false Arms, not worthy to be received, except in some speciall cases. Sir *John Ferne.*

Some well-skill'd in *Heraldrie*, and in *Blazoning* of *Coat-Armory*, have deemed it a dishonour for a man to give a *Field* without a *Charge*. The *Romans* ever deemed it a disgrace for a man to beare an empty *Shield*, *i. e.* a *Shield* without any Pourtraicture on it. And can it be any other then a disgrace in *Christian Heraldry*, for a great *Professour*, to beare the *empty Shield* of *Faith*, without any *charge* of *Works*, or any *Pourtraicture* of the *Grace* of *Charity* on it?

White Shields were accustomed to be bestowed upon Novices in Martiall affaires, (such as we call *Fresh-water Souldiers*) to the end they might in future time merit to have them garnished with the titles, and testimonies of their valorous deserts; till such time they were accounted of as inglorious. *Guillims Display of Heraldry, Section* 2.

It is a shame for *Faith* to Schismatize from *Love*. *True Faith* was never yet a *Separatist* from *Christian Charity*. The language of *Faith* to *Charity* is like that of *Ruth* to *Naomi*, *Ruth* 1. 16. *Where thou livest, I will live, and where thou dyest, I will dye, and thy God shall be my God.* Faith lives but where it loves, and onely whilst it loves. *Now abide Faith, Hope, Charity, these three, but the greatest of these is Charity*, saith the Apostle. Now that is in 1 Cor 13.13.

this life, ſaith *Diodate*, and ſo *Primaſius*, with diverſe of our own. Now in this life they abide together, and cannot abide to to be aſunder; Hee that hath one, hath all, and he wanteth all, that wanteth any one. So S. *Ambroſe*, and ſo S. *Chryſoſtome*. And according to the meaſure of the one, ſuch is the meaſure of both the other.

Fulke upon the Rhemiſh Teſta. *Downhame* of Juſtification.

Et tantum ſperamus. S Gegor. *ſuper Ezech. Hom.* 22.

Quantum credimus, tantum amamus, ſaith S. *Gregory*; By how much wee believe, by ſo much wee love, *& vice verſa*, by how much wee love, by ſo much wee believe. Where there is a great deale of faith, there is a great deale of love; But where there is but a little love, there is ever but a little faith; And where there is no love, there is no faith. It is our love to God, for his own ſake, that makes us to believe that God loves us; and it is our love to others, for *Gods* ſake, that maketh others to believe that wee love *God*. It is that beliefe, that juſtifyes us in our ſelves, and this beliefe, that juſtifyes us amongſt others. It is Faith that juſtifies a Man *in foro Conſcientiæ*, In the judgement of his own Conſcience; And it is Charity that teſtifies the the truth of that juſtifying Faith unto others, and ſo juſtifiies him *in foro Mundi*, in the judgement of the Word: But it is neither faith, nor Charity; nor faith, and Charity; not τὸ χαρίσμα, nor τὰ χαρίσματα, not any gift, or gifts of grace in Man, that juſtifies him *in foro Cæli*, in the Court of Heaven, in the ſight of *God*; But ἡ χάρις, That free grace of *God* in himſelfe towards Man, that firſt moves him not to impute Mans owne unrighteouſneſſe, but to impute the Righteouſneſſe of Chriſt unto him. It is the meere Mercy of God that perſwades him to juſtify a ſinner; It is Faith that perſwades that ſinner in his very ſoule, that hee is juſtified with God, and of him; And it is the Charity of his Workes, by the Workes of his Charity, that teſtifies the Truth of that his Faith, and proves it to himſelfe, and others, and perſwades them to be confident that hee is ſo juſtified. Now this *Charity* it is, that wee are here exhorted to *follow after*. And this Charity wee muſt *follow after*, *totis viribus*, with all our mights.

Gratiam juſtificantem, quæ eſt Dei in Chriſto miſericordia, non in nobis, ſed in Deo ſolo collocamus. Whitaker. *Tom. pri. lib.* 8. *Pag.* 177.

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taken both wayes in the Text, by severall Expositors. *It is* S. *Chrysost. Theophyl. P. Mart. Wilson* Christian Dictonary. Rom. 12. 14. well observed by some to referre two wayes in holy Writ; Sometimes to a Person, and sometimes to a Thing. When it referrs unto a Person, it is put in the worse part, and signifies to persecute with a desire to hurt him; When it referrs unto a Thing, it is put in the better part, and signifies an earnest desire, and endevour to obtaine. Thus S. *Chrysostome* takes it in the *Text*. And this Exhortatory *Text* was first Epistolized to the *Church* of *Corinth*. All they of that Church were then exhorted thus to *follow after Charity*; but they of that *Church* were not all that were thus exhorted to *follow after* it; for all we, in them, were exhorted also to it. They were not all exhorted then unto it, as *Corinthians*, but as *Christians*; and so in them all *Christians*, as they are *Christians*, are exhorted to it. Rom. 9. 30, 31.

Yee Christians then, yee as *Christians* even all yee, *follow after Charity*.

Yee Christian Magistrates
Yee Christian Ministers } follow after Charity.
Yee Multitudes of Christians

First, *yee Christian Magistrates, follow after Charity*. After Charity towards Ministers, After Charity to Multitudes, that both Multitudes and Ministers may follow after you in Charity. The true Charity of a *chiefe Commander*, is a *cheife Commander* of true Charity; *Love* in a *Leader* of the Multitude, is a *Leader* of the Multitude to *Love*. What a Magistrate does, hee commands by doing. When *Marcus Julius Philippus* became a follower of Christianity, many friends, and servants, and others became his followers in Christianity. There were many *Marii* in one *Cesar*, said *Sulla* in *Suetonius*; And there are many Men, many of the Multitude in one Magistrate. The Magistrates example is a *Law* unto the Multitude; Yea the Magistrate himselfe (saith *Aristotle*) is νόμος ἔμψυχος, a living Law; a Christian Magistrate should be this Law of Love, and the life of this Law. When they that are Great will do good, it is not to be spoken, what a great good it is that they doe. It goes well with all, when God makes good Men to be great, and great Men to be good. They then are good, when they

Sueton. in vit. Jul. Cæs. *Aristot. Eth. l. 5. cap. 4.* ὁ μὲν μικρὸν τοῖς πουδαίοις. καὶ μικρὰ τῶν μεγίστων ἡ μίμησις, *Nazia. Orat.* 20.

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Yee Multitudes of Christians
} follow after Charity.

First, *yee Christian Magistrates, follow after Charity*. After Charity towards Ministers, After Charity to Multitudes, that both Multitudes and Ministers may follow after you in Charity. The true Charity of a *chiefe Commander*, is a *cheife Commander* of true Charity; *Love* in a *Leader* of the Multitude, is a *Leader* of the Multitude to *Love*. What a Magistrate does, hee commands by doing. When *Marcus Julius Philippus* became a follower of Christianity, many friends, and servants, and others became his followers in Christianity. There were many *Marii* in one *Cæsar*, said *Sulla* in *Suetonius*; And there are many Men, many of the Multitude in one Magistrate. The Magistrates example is a *Law* unto the Multitude; Yea the Magistrate himselfe (saith *Aristotle*) is νόμος ἔμψυχος, a living Law; a Christian Magistrate should be this Law of Love, and the life of this Law. When they that are Great will do good, it is not to be spoken, what a great good it is that they doe. It goes well with all, when God makes good Men to be great, and great Men to be good. They then are good, when they

Sueton. in vit. Jul. Cæs. *Aristot.* Eth. *l.* 5. *cap.* 4. ὁ μὲν μικρὸν τοῖς ἀνδράσιν. καὶ μικρὰ τῶν μεγίστων ἡ μίμησις, *Nazia. Orat.* 20.

are like to God. And they are then moſt like to God; when they doe moſt good; And they are ever beſt liked of him, that are moſt like unto him. Greatneſſe does well with goodneſſe, and goodneſſe does beſt with greatneſſe. Be then as good as great; and by your greatneſſe leade the way unto this Chriſtian goodneſſe. By the Chriſtian Charity of your goodneſſe, ſet the way unto the goodneſſe of this Chriſtian Charity. Wee are all to *follow after Charity*; and after you it is, that wee muſt *follow after it*. In the firſt place therefore *yee Chriſtian Magiſtrates follow after Charity*.

2. In the next place, *yee Chriſtian Miniſters follow after Charity*. After Charity to thoſe within; After Charity to thoſe without.

Firſt, to thoſe within, for Charity muſt beginne at home: And ſo muſt this Exhortation unto Charity; it muſt include this Pulpit alſo to incline us all to Charity.

To Charity in our Doctrines.
To Charity in our Doings.
In both to one another.
In both to all others.
To all Magiſtrates above.
To all Multitudes beneath.

The time will not permit my Diſcourſe to ſingle out theſe ſeveralls by themſelves; Onely in the generall, I muſt tell you, that the Charity wee are to *follow after*, ſhould rather be in our ſelves towards others, then in others towards our ſelves. Let us then follow the grace of Charity, rather then the gift of Charity; Let the grace of Charity in us towards others leade us, rather then the gifts of Charity by others unto us. Thoſe gifts of Charity to us by others, may happe to leade us wrong; But the grace of Charity in us towards others, may helpe to leade them right. *Let us progue* leſſe for the profit of gifts, and pray more for the *Gifts of the Prophets*; And let not Covetouſneſſe make us, to make *a prey* of *Jeruſalem*, now in her adverſity; But let Chriſtian Charity now make us, to make our *Prayers* for *Jeruſalem*; and let us labour by all meanes to make peace in *Jeruſalem*.

Pſal. 122. 6.

Nazian. Orat. 21.

It is ſaid of holy *Athanaſius*, that hee was *diſſidentibus Magnes*,

net, *A Load stone* to draw dissentients to agreement. Oh that all our Tongues were now such *Load stones* to contract the *Iron hearts* of these times to a Christian Monaccord. It is our calling to Preach peace by *Jesus Christ* to others: Now let us follow our calling, and preach him in peace amongst our selves. The love of life should make us *study to be quiet*; And the life of love should make us quiet, that so wee might study: And our study should not be by curiosity to make quarrels, but by Christian Charity to make quiet. 2 Cor. 5. 19, 20

Consule Vedeliũ de prudentia veteris Ecc. lib. 3. cap. 2, 3, 5, 6. Prolegom. cap. 6.

When the question was asked, how many Angels might stand upon a needles point at once? The Answer was, that it was but a needlesse point to stand upon. Let not us stand upon such needlesse points of curiosity, to the breach of Christian Charity. A *fraction* makes an uneven *Reckoning* in *Aritkmetick*, and hee that makes a *fraction* in the Church, will hardly ever make an even *Reckoning* with *God*, when hee comes to audite his account unto him. *Eroſtratus* would needs do something to be spoken of when hee was dead, And what was it, but the firing of *Diana's Temple* at *Ephesus* with his owne hands? Let us chuse rather to be talked of whilest wee live, for doing nothing in the Church of *England*, then to be talked of when wee shall be dead, for doing so much evill to the Church, as the making a combustion in it. S. *Paul* would have us *follow after Charity* in the Church; let us *follow after* his example of Charity towards the Church. Never did *Pompey* the *Great*, nor *Codrus*, nor *Curtius*, nor *Brutus*, nor *Decius*, nor *Celius Balbinus*, nor any other love their countrey better, then this *Apostle* did the Church; for hee was content, that his own eternall good in *Heaven* should give way for a time, to the Temporall good of the Church. Let not us make the eternall good of the Church give way to our Temporall good in it. Let us follow after Charity in the Church, and let us follow after Charity towards it too. *Carol. Stephan.* Phil. 1. 23, 24.

3. And *yee Multitudes* follow after *Charity*.

Follow after Charity in giving *to each other.*

And follow after Charity in forgiving *of each other.*

Dives propter pauperem, & pauper propter divitem factus est. S. Auguſt.

Yee Rich follow after both these kindes of Charity towards the *Poore*; And *ye Poore* follow after both these kindes of Charity towards the *Rich*.

First, *yee Rich* follow after Charity towards the *Poore*, the *Poore* want givers in theſe Times. Alas for them, theſe Times are too hard for the *Poore*. Bee not yee that are rich too hard for the Times. Bee not Getters from the *Poore*, when yee ſhould be givers to them; Such Gettings may be great, but they cannot be good. Yet the beſt, and biggeſt gaines are ſuch as are gotten by the *Poore*, in ſuch hard Times as theſe, I ſay ſuch as are gotten by them, not ſuch as are gotten from them. *Phocylides* thought it unlawfull for the *Rich* to be Uſurers towards the *Poore*. And yet there can be no Uſury more gainefull, or more lawfull then that, which the *Rich* may practice towards the *Poore*. But the way is not by getting from them, but by giving to them: *for hee that giveth to the Poore lendeth to the Lord*, and hee that lendeth to him ſhall againe receive his owne with uſury.

μηδέποτε χρήσης πικρὸς γένη ἀνδρὶ πένητι. *Phocylid.*

Prover. 19. 17.

The Lord himſelfe is the poore Mans ſurety, and hee that hath his ſuretyſhip is ſure. Give then, and it ſhall be given to you; He that hath given you a Precept for the one, hath given you alſo a promiſe of the other. The *Poor* follow after you for Charity: do ye follow after Charity towards the *Poore*. And *yee Poore* follow after Charity towards the *Rich*: for *yee* may give to them alſo. *Yee* may give good words; *yee* may ſpeake charitably of them; *yee* may pray in Charity for them; *yee* may beſtow the teares of ſorrow on them for the hardneſſe of their Hearts, in that they will beſtow nothing of Charity on you. And Teares (as ſaith S. *Chryſoſtome*) are the beſt Almes-deedes that can be done; yet ſuch they are as yee may doe. Charity is of that which a man hath, and not of that which a man hath not. S. *Peter* was poore, yet charitable; *Hee had neither Gold nor Silver to give, but ſuch as hee had, hee gave*; He gave a bleſſing in the Name of Chriſt unto the Cripple. And ſuch as are as poore as that cripple, may beſtow the Charity of their Prayers for a bleſſing upon the *Rich*. In ſome Pariſhes all muſt be either Givers or Receivers. In Chriſts Church all may be both; All Receivers, All Givers, and all Forgivers too.

Luke 6. 38.

Acts 3. 6.

1 Tim. 2. 1.

Yee then, even all yee, follow after Charity in forgiving others, and in forgiving all, even all offenders, and all offences,

For,

For if yee forgive men their treſpaſſes, your Heavenly Father will alſo forgive you. But if yee forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes, ſaith our Saviour Mat. 6. 14, 15. Hee freely forgave his mortall enemies, and prayed for their forgiveneſſe. So did the *Proto-Martyr*, S. *Steven*. And ſo did our famous *Cranmer*. But moſt men are defective in this kinde of Charity in theſe Times. The very Heathen will riſe up in judgement with the men of this Generation, and condemne them; for many of them were very ready to forgive offences. The Time would faile mee to tell you the ſtories of *Antiſthenes*, and *Plato*, and *Ariſtotle*, and *Ariſtippus*, of *Phocion*, and of *Socrates* famed by *Apollos Oracle* for the wiſeſt man in the World, and of many others, that were eaſily intreated, yea without any intreaties, that were ready to paſſe by indignities. When *Calvus* the *Orator*, and *Catullus* the *Poet*, had inveighed bitterly againſt *Julius Cæſar*, hee freely forgave them once and againe. *Antigonus*, and *Alexander*, and *Auguſtus Cæſar* are all renouned to Poſterity for their forwardneſſe to forgive offences. Great *Tamberlaine* was wont to call himſelfe, *the wrath of God*: But good *Titus* the Sonne of *Veſpaſian*, was wont to be called by others, *the love of men*. It is better to be a *Titus*, then a *Tamberlaine*; more honourable to be kinde, then cruell. And many Pagans were more worthy of honour for it, then many *Chriſtians*.

Luke 23. 34. Acts 7. 60.

Dr. Fox Act. Mon.

Amor, et delicia humani generis.

But ſhall the *Law* of *Nature* doe more with Heathens, then the *Law* of *Grace* can with Chriſtians? Let us alſo practice this forgiving Charity. Forgiving Charity is moſt ſuitable to this Aſſembly. It maketh moſt for making Peace, and that's the end of this aſſembly, as I conjecture.

Give me leave to repeat this Exhortation unto thoſe that are eſpecially concerned in the Occaſion of this Aſſembly, and I ſhall conclude.

In the firſt place, Ye *Right Reverend*, that are *Commiſſioned* for the *Seat of Judgement*, *Διώκετε τὴν ἀγάπην*, *follow after charity*. Ye are now in this *Court of the Lords houſe* to heare of Charity, and of Mercy; But ye are preſently to remove unto that other *houſe of the Lords Court*, to doe juſtice, and to denounce judgement. Let this Chriſtian Charity follow your Honours

nours from this Court of the Lords houſe, unto that houſe of the Lords Court, that your Honours may follow after Charity there, remembring Mercy in the midſt of Judgment.

And Ye, that are in *Commiſsion* for this County, διώκετε τὴν ἀγάπην, *follow after Charity*. Follow after it in the County, and follow after it towards the County. Be *Plato's Common-wealths men*, for the Common-wealth. Follow after Charity towards the Publick: & remember, as concerning the Private of any, that Charity does no wrong; It oppreſſes none; It packs not the heavieſt burthens upon the weakeſt backs. It does not as Authority does ſometimes. Now whether it were Authority, rather then Charity, thus to charge this publike office of Preaching upon the weakeſt abilities to diſcharge it, ye may be Judges: For my part, I will not, may not judge, what it was that did firſt charge that Publick Authority where it is, ſo full of other Charges. But for this, which concernes my charge, I may ſay, that it was for a man to doe as he was done to, not as a man would have been done to. But now this Charge is even done, and that with Charity. There are but ſome few others, to whom I muſt leave this Exhortation, and ſo diſcharge my ſelfe.

"Ἐκας ὑμῶν οὐχ αὑτῷ μόνον γέγονεν ἀλλὰ τῆς γενέσεως ὑμῶν τὸ μέν τι ἢ πατεὶς μεείζελαι, &c. Πλάτων.

Mat. 7. 12. Luke 6. 31.

Amongſt thoſe others, *Ye Jurors*, follow after Charity. And firſt, *Ye Jurors* of the *Great Inqueſts*, διώκετε τὴν ἀγάπην, follow after Charity. Let no private intereſt be indulged, to the prejudice of the Publick; as the Truſtees of the County, follow after Charity towards it, and ſhew your love unto it. And in private concernments alſo follow after Charity. Conſider well amongſt your ſelves, whether Charity in an *Ignoramus*, grounded upon this Exhortation, be not better then Extremity in *Billa vera*, grounded upon bare preſumptions.

And *Ye Jurors* of *Life* and *Death*, follow after Charity. I ſpeak not this in favour of the *Tacian Hereſie*, or the *Manichean*, but in love to true Chriſtianity, which proves its ſelfe by all the parts of Charity, and that tells us, that it is better to ſave life then to deſtroy it, when it may be done without injuſtice.

1 Cor 7. 15. 1 Pet. 3. 11.

And then *Yee Jurors* of *Niſi Prius*, *follow after Charity*. *Your calling to Chriſtianity, and your calling in Chriſtianity, are both to Peace.* Your generall calling, as *Yee* are *Chriſtians*, is to ſeeke peace

peace for your selves. And your speciall calling, as *yee* are *Jurors*, is to make peace for others. *Let that Peace of God then rule in your hearts, to the which also yee are called in one Body.* Coloss. 3. 15.

It is the businesse of honest Juries to end differences, and to make peace; and so it is of holy Christians; There is nothing more proper to a Christian, saith S. *Basil*, ὡς τὸ εἰρηνοποιεῖν, then to pacifie Dissentients. *The fruit of Righteousnesse is sowne in peace, of them which make peace*, saith S. *James*, And *blessed are the Peace-makers*, saith our Saviour, *for they shall be called the Sonnes of God*, Mat. 5. 9. If they be the Sonnes of God that make peace, certainely saith S. *Gregory*, they are the Sonnes of the Devill, that marre peace, or that hinder it from making. *That yee* may be sure to make it, yee must be sure to follow τὰ τῆς εἰρήνης, the things that make for peace; follow after Charity, that makes for peace, and that, if any thing will make it; follow after it towards *Plaintiffs*, and follow after it towards *Defendants*; And *yee Plaintiffs*, and *yee Defendants*, leave following of one another in vexatious *Sutes*, and *follow after Charity.*

ἀδὲν γὰρ οὕτως ἴδιον χριστιανῶ. Jam. 3. 18. Rom. 14. 19.

It was a strange thing to *Salvian*, in his dayes, to see One place his greatest Happinesse, in the great Unhappinesse of an other. Why should it be a thing so common as it is, in these dayes? The Inhabitants of *Japan* would needs salute by pulling off their Shoes, because that they of *China* did use to salute by pulling of their Hats. Thus many love to live in opposition; And to be like meere *Antipodes*, in all their wayes, to their next *Neighbours*. They are easie to be provoked, and hard to be intreated, which is quite contrary to Christian Charity; for *Charity is not easily provoked, it suffereth long, and is kinde*, saith S. *Paul*; *But it is easily intreated*, saith S. *James*. It *beareth all things, it endureth all things*, saith S. *Paul*. It envyeth not, it seeketh not her owne: not *usque ad apicem juris*; To the utmost *punctilio* of right; for *summum jus summa discordia*, sayes *Martin Luther*, The extremity of Right, causeth the extremity of Wrangling. *Ye Plaintiffs* then be perswaded to remit something of right for Charity sake, and for Quiet sake which followes after Charity.

Hey'yns Geograp. *Orientall Islands.*

1 Cor. 13. 4, 5. Jam. 3. 17. 1 Cor. 13. 7.

Rom 12.18,19, 21. And *yee Defendants, follow after Charity, and if it bee poſſible, as much as lieth in you, live peaceably with all Men. Avenge not your ſelves, but rather give place unto Wrath; Bee not overcome of evill, but overcome evill with good.* εἰρήνην διώκετε, ſaith S. *Paul*; follow after peace, when the *Plaintiff* hath taken it from you, doe yee follow after it, untill yee have overtaken it, follow after it with the *Plaintiffe*, and follow after it μετὰ πάντων, even *with all Men*, and follow after it, with an εἰ δυνατὸν, if it be poſſible to overtake it, and follow after it, with a *quantum in vobis eſt*, as much as lieth in you to recover it. *Be of one minde, and live in peace, and the God of love and peace ſhall be with you.*

Heb. 12. 14.

2 Cor. 13. 11.

And *Yee*, that are *Juris-periti*, *yee*, that follow the practice of the *Lawes* of this Kingdome, διώκετε τὴν ἀγάπην, follow the practice of this Law of Chriſts Kingdome, follow after Charity; follow after it towards your *Clients*, and follow after it towards their Antagoniſts. *Plead* this Law of Chriſts Kingdome to them, as well as the Lawes of this Kingdome for them. Perſwade them to value the Authority of this Law of Chriſts Kingdome, by the credit of the Author. The greateſt *Lawyers*, and *Law-givers* amongſt the Heathen, did ever father their Lawes upon the Gods of greateſt credit amongſt them, that men might give the greater reverence to them.

Plutar. in vit. *Lycur. Diodorus Siculus.*

Herodot in Melpom.

Ludovic. Vives in S. Aug. de civ. Dei

Plutar. in vit. *Num. Pomp.*

Thoſe Lawes which *Lycurgus* made for the *Lacedemonians* were fathered upon *Apollo*; Thoſe Lawes which *Minos* made for the *Cretians* were fathered upon *Jupiter*; And thoſe which were made by *Anacharſis* for the *Scythians* were fathered upon *Zamolxis*; And thoſe that had no Fathers for their *Lawes* did finde out Mothers for them. *Numa Pompilius* that made *Lawes* for the *Romanes* aſcribed them to the Goddeſſe *Egeria*; And *Zaleucus* that made *Lawes* for the *Locrians* aſcribed them unto *Minerva*. Theſe Gods and Goddeſſes had all beene Men and Women amongſt the *Heathens*. But the *Authour* of this Law of Love is none other but the great God of Heaven and Earth; The God of Gods, and Lord of all Lords. And it is hee himſelfe that urges the practice of it; For his ſake men ought to follow it, and in ſpeciall manner towards

towards himselfe. That Noble *Arimathean*, that plaid the *Sextons part* to in-grave our *Saviours* Body in a *Stone*, was one of your profession, a worthy Counsellour; Bee yee of his profession towards Christ. Hee shewed Charity towards the humane Body of Christ, when it was crucified; Doe yee shew Charity towards the mysticall body of Christ, the Church, which is almost crucified. Hee did his best to take that Body of our Saviour from the Crosse, and hee did it. Do but yee your best, to take the Crosse from this Body of our Saviour, it may be yee may doe it; doe something towards it. The Law of Charity was from our Saviour; And the Charity of this Law should bee chiefely for him; For his sake then follow after Charity.

Mat. 27. 57, 58, 59, 60.

Mark. 15. 43, 46.

Luke 23. 53.

And yee, that undertake for others in their Law-cases, undertake also in this Gospell-case for Christ, be his Attorneyes. He is the *Prince of Peace*, be yee all for the Peace of this Prince. Bee yee for Christ, that Christ may be for you; Labour to make peace on Earth for your Christian Clients, that Christ as your *Advocate*, may make peace for you with God in Heaven. Let no one here of your Profession be a *Lachesis*, to spin out the thread of controversie, when the Judge would be an *Atropos*, to cut it off. And when the Judge would be an *Oedipus*, to unty the knots of doubt betweene Party and Party; Let no one be a *Sphinx*, to entangle them more, and more. When the Judge hath put the old, and *tyred* quarrells to their *Squatts*, let no one *start* them againe, to be *hunted* from Court to Court. Let nothing be done through strife, or vaine glory. But let all your things be done with Charity. And so let the things of all.

Isaia. 9. 6.

1 John 2. 1.

Philip. 2. 3.

1 Cor. 16. 14.

I have done with you; I have done with all. What I say to you, I say to all, Διώκετε τὴν ἀγάπην: *Follow after Charity.*

* * *

FINIS.

THE CONSUMMATION OF FELICITY.

A

SERMON

PREACHED AT

St. PETERS Church in the City of *Norwich*, JUNE, 15. 1645.

St. *Chryſoſt. Hom.* 5.

*Αν ἴδω κατορθώσαντας ὑμᾶς, τὸ πᾶν ἀπείληφα, ἱκανὴν τῶν πόνων ἀπεδεξάμην τὴν ἀντίδοσιν.

Chaſſanæus Catalogi Gloriæ Mundi ter. par.

Dabit Deus gloriam omnibus illis, qui moriuntur in ſtatu bonitatis, virtutis, & veritatis, & qui ipſum diligunt, & ſuam gloriam ſperant.

LONDON,

Printed for *R. Royſton*, at the Angell in *Ivie-Lane*, 1651.

TO THE
VVORSHIPFULL,
JOHN HOBART, Esq.

The fulneſſe of joy in the preſence of God, and pleaſures at his right hand, for evermore.

SIR,

YOur deſires intimated by your Proxy, and iterated by your Selfe, were as they ſeemed very reaſonable, ſo that an utter denyall of them muſt needs have beene, and ſeemed, moſt unreaſonable; Indeed they were ſo juſt, that my devoire could not but be juſt according to them. This Sermon, which ere while, (ſuch as it is) was publickly preſented to your eares, is now (ſuch as it was) repreſented privately unto your eyes. And ſurely theſe are the *Organs of a Doctrinall ſenſe* as well as thoſe. And your Piety, I hope, will imploy them onely as ſuch, whileſt that my Pen does thus repeate this Sermon to them. My Charity compells mee to believe ſo of them, or otherwiſe my Pen ſhould never have preached to them; For I confeſſe ingenuouſly, that I pleaſe my ſelfe but onely in pleaſuring you by penning of this uncouth Sermon.

Many

Habet neſcio quid lætentis energiæ vox viva. S. Hieron. Epiſt. 36.

Solet acceptior eſſe Sermo vivus quàm ſcriptus. S. Bernar.

ἡ ζῶσα ἀίδησις ἐστιν πέφυκε τῆς ἀκοῆς καὶ πιστοτέρα καὶ ἀσφαλεστέρα, *S. Chryſoſt. Hom. 9.*

Many things delivered *vivâ voce*, and paſſing by the Eares but once, may paſſe for tolerable, yea and may be deemed acceptable: But if once they be turned into *Dead Letters*, and *laid forth in Sheetes*, their life is gone, and it were well for them, if they might be buryed. But alas! then they lie open to more exceptions under a ſenſe more curious, and more criticall then that of Hearing, having an advantage to view, and review its object as often as it pleaſeth, and as long at once. It is therefore the Care, and Policy of many, that they may keepe the credit which they get amongſt their Auditours by Preaching, to keepe themſelves from penning of their Sermons, leſt they loſe it by criticall Readers. But for my part I Preached this Sermon to many others with your ſelfe, that you, and they might have an higher eſtimate of the Matter of it then you had, and have now Penned it that you may have a lower eſtimate of the Manner of it then you have. Indeed I ever intended θεολογεῖν in compoſing of this Sermon for the Pulpit, but τεχνολογεῖν, I never ſtudyed, never intended, and therefore cannot but admire, that any in that Auditory ſhould admire it for *Technologie*. Surely the common abuſes of the Pulpit in theſe Times beneath the Majeſty of it, have cauſed thoſe Sermons to bee Chriſtened Neate, which are not too too ſlovenly. With mee to Preach honeſtly is to Preach elegantly; Yet σεμνηγορία, & σεμνολογία differ as much in ſenſe as ſound. But call it now even what you pleaſe, it is now yours a ſecond time, and by a ſecond way. *Denomination is one Priviledge belonging to Dominion.* It was yours when deſired by you, being made yours when firſt delivered over the Cuſhen to you.

S. Chryſoſt. In cap. 2. Geneſ. Hom. 14.

you. There could be no injuſtice then in your Worſhip in demanding of your owne, but in mee there would, had I permitted longer to deny the private uſe of that unto you, which I ſo publickly deliverd to you to make uſe of. I could have wiſhed that it might, like the ἐφήμερον, have dyed that very day that it came up, and dyed mine; But ſeeing it muſt be tranſplanted that it may live, I am very glad that it ſhall live yours, and ſhall be more glad if this performance proves not ſo unacceptable, but that ſome further imployment may be commanded him, that by his ſecond endeavours would moſt willingly prove himſelfe,

Plin. *Nat. Hiſt.* l. 25. 13.

Sir,

Your moſt humble Servant,

EDVV. WILLAN.

TO THE

VVorſhippfull *John Hobart*, Eſq.

SIR,

THis Sermon hath been queſtioned once, and may again be queſtioned. It hath bin queſtioned by others before now: And now it may be queſtioned by your ſelf. You may now queſtiõ it for being publick: But others have thought their queſtioning of it the more pertinent for being thus long private; For their Queſtion was not about the Matter of it, but the Authour. No Tittle in it, that I know of; but the Title to it was in Queſtion. Had it been one of Smyths, or Pembles, one of Heirons, or Wheatelys Sermons, queſtionleſſe the Queſtionaries had been ſo lectured, and preached in it, that they needed not have been ſo abſonous in publick, as to my face to Queſtion, whether it were mine own? I can but wonder at the Queſtion: for I never borrowed other mens ſtilts to hide the lameneſſe of my fantaſie before the pooreſt halting Cripples. I confeſſe, I ever thought it lawfull to ſteale a Sentence in a Sermon; but not ſo to ſteale a whole Sermon. Nor was it any One, but many Authours that afforded help unto me in compoſing this. My Purſe was never able as yet to purchaſe Bookes enough to make a complete Library: But ſuch Bookes as I have, I love to reade, and ſuch Bookes as I reade, I love to make uſe of; Yet is it not my uſe to take all the Principall of any inſtead of the uſe. The Prophet *David* would not ſacrifice unto the God of Iſrael, of that which coſt him nothing. Nor do I uſe to offer that before the ſame God unto his people, which coſt me nothing but a Groat, or Teſton at the Stationers ſhop. Such as it is it has been offered once, and againe unto the people from the Pulpit; And now, ſuch as it was, it is to be offered to them from the Preſſe, for I cannot but own it every where, and deſire your Worſhip to own the humbleſt of your ſervants in it

2 Sam. 24. 24.

EDVVARD WILLAN.

READER, the former Epiſtle was prefixed when theſe Notes were firſt deſired by Mr. Hobart for his private uſe. This ſecond Epiſtle is now affixed alſo to hint the occaſion of my Printing them.

The

THE CONSUMMATION OF *FELICITY.*

PSAL. 16. 12.

In thy Preſence is the fullneſſe of joy : and at thy right Hand there is pleaſure for evermore.

THE faireſt way (though it be the furtheſt way) into the *City* of the *Text* is thorow the *Suburbs* of the verſe before it. And by that Way wee may obſerve, that *Chriſts* way to *Heaven* was by the *Gates of Hell.* In the verſe before the Text the Prophet foretells the *Bitterneſſe of Chriſts Paſſion*; In the Text it ſelfe hee tells the *Bleſſednesſe of Chriſts Glorification.* In that wee may behold him in his *loweſt Humiliation*; In this we may behold him in his *higheſt Exaltation.* In that we may obſerve him ſuſtaining *the fullneſſe of ſorrow* in his Fathers abſence; In this wee may obſerve him regaining *the fulneſſe of joy* in his Fathers Preſence. In that wee may ſee how hee felt the heavy Hand of Gods diſpleaſure for a time; In this wee may ſee how hee found the pleaſure at Gods right Hand for evermore. And thus in both togerher wee may

obſerve how Chriſt paſſed by the Croſſe of ignominy, and the ignominy of the Croſſe, unto the Crown of Glory, and the Glory of that Crown.

Tota Chriſti vita fuit continua paſſio. Brent.

Indeed, the whole *life of Chriſt* from his *Cradle* to his *Croſſe* was nothing but a bearing of the Croſſe; for no ſooner did hee beginne to croſſe this troubleſome World, but hee himſelfe was troubled with a World of croſſes, croſſed with a World of troubles. But the greateſt Croſſe that ever hee ſuffered in the World was his ſuffering upon the Croſs to ſave the World. That Croſſe that did beare Chriſt was the heavieſt Croſſe that ever Chriſt did beare. And therefore though his daily ſufferings were encreaſed with his Days of ſuffering; yet the Sufferings of his laſt Day have cauſed that Day of his laſt Sufferings to be Chriſtened his Paſſion-Day καθ' ἐξοχήν. For then was his Soule in a very Hell of Sufferings; And then were the very Sufferings of Hell in his Soule. But *his Soule was not left in that Hell of Horrour*; Nor was that Horrour of Hell left in his Soule. His Soule and Body too were both right-ſoone felicified *With the fulneſſe of joy in the preſence of God, and with pleaſure at his right Hand for evermore.*

Our Lord and *Saviour* ſuffered for a time on Earth for us, that wee might not ſuffer for our ſelves in Hell for ever. Yea hee ſuffered willingly upon the Croſſe for our ſakes, that wee might be willing to ſuffer under the Croſſe for his ſake; and we muſt be willing *to ſuffer with him here*, or hee will never be willing that wee ſhould *reigne with him hereafter*. *Wee muſt take up our Croſſe, and follow him*, if ever with him wee would enjoy *the fullneſſe of joy in the preſence of God, and pleaſure at his right Hand for evermore.*

2 Tim. 2. 12.
Mat. 10. 38. 16. 24.
Marke 8. 34.

It was his pleaſure to beginne an Health to us in the bitter cup of ſufferings; and wee muſt pledge him in the ſame cup of ſufferings, if wee would be ſharers with him of the Health. It was his intent, when hee tooke his owne Cup off, to have the Health goe round, *Yee ſhall indeed drinke of the ſame cup that I drinke of*, ſaith hee, *Mat.* 20. 22. And good reaſon: for why ſhould any Servant looke to fare better then his Lord and Maſter? *It is enough that the Diſciple be as his Maſter, and the Servant as his Lord*, ſaith the Lord our Maſter.

Mat. 10. 24, 25.
Luke 6. 40.
John 13. 16. 15. 20.

He

He was *the Lillie of the Valleyes* which *Solomon* ſung of; and as a *Lilly amongſt Thornes* he was whileſt hee grew in this earthly Valley. Encompaſſed hee was with Thornes even all the time hee was growing here; yea hee was quite covered with them at the laſt. Hee was *crowned with Thornes*; and by wearing of them was worne up by them. But hee wore them onely as the Head of the Church. And muſt not the Body be conformed to the Head? Muſt not the Church be thorned with tribulations as well as Chriſt? Yes ſurely; And every myſticall Member of the Church muſt be conformed to the Body of it: For tribulation is every true Diſciples Portion. Chriſts Servants muſt all be ſufferers. Hee that would waite upon our Saviour in the height of Glory muſt be content to follow him thorow the depth of Miſery. *The way to Heaven is by weeping Croſſe.* It is through much tribulation, yea διὰ πολλῶν θλίψεων, *through many tribulations, that wee muſt paſſe to the Kingdome of Heaven*, if ever wee looke to enter into it. Temporall ſufferings are the Legacyes which our Lord bequeathed to all his faithfull followers as an annuity unto them. ἐν τῷ κόσμῳ θλῖψιν ἔξετε, ſaith hee unto them, *John* 16. 33. *In the World you ſhall have tribulation*; *For if they have perſecuted me, they will alſo perſecute you*, ſaith hee, *John* 15.20. and therefore *marvell not* (ſaith he) *though the World hate you*; *for it hated me firſt. If yee were of the World, the World would love his owne: But becauſe yee are not of the World, but I have choſen you out of the World, therefore the World hateth you*, John 15.19. In this World therefore they *that will live godly in Chriſt Jeſus muſt ſuffer perſecution*, as ſaith that inſpired ſecretary of the Holy Ghoſt, St. *Paul.* 2 *Tim.* 3.12. And well may wee ſay with him, 1 *Cor.* 15.19. *If in this life onely we had hope in Chriſt, wee were of all men moſt miſerable.* Miſerable are all men in this life; But wee, the ſervants of Chriſt, were the moſt miſerable of all men, if in this life onely we had hope in Chriſt.

Song of *Sol.* 2. 1, 2.

Mat. 27. 29.

Epheſ. 5. 23. Iſaia. 53. 4, 5, 6, 7, 8.

Acts 14. 22.

ἐ βίῳ ἐλπι- σῶς ὁ βίῳ ἀλλὰ ξύμπο- ἐᾳ.

It cannot be therefore but there muſt needes be an other life, and that life muſt needes be better then this preſent; for it cannot be that Chriſt our Lord, the *Lord of Life, a righteous Lord*, ſhould ſerve them alwayes worſt that in all their lives doe ſerve him beſt; And them ever beſt that ſerve him ever worſt.

Jerem. 12. 1.

1 Sam. 2. 30. It is a Bargaine of Gods owne making *to honour them that honour him.* And God will ſurely make thoſe Bargaiues good that are of his owne making. Can Hee ſay it, and never doe it? Can Truth it ſelfe prove falſe? It cannot be; Never did God ſuffer any Man to loſe by doing for him; Nor was ever any Man loſt by ſuffering for him. Hee will infallibly ſave all them that doe unfeignedly ſerve him. Yea truely, they doe even ſerve themſelves that doe truely ſerve the Lord. And they doe ſave themſelves too moſt ſurely that loſe themſelves for ſerving him moſt ſeriouſly.

John 14. 6.

Indeed it is a *Paradox*, yet is it *Orthodox* indeed; for it is an Oracle from the mouth of Truth it ſelfe, *Mat.* 16. 25. *That whoſoever will ſave his life ſhall loſe it: and whoſoever will loſe his life for Chriſts ſake ſhall ſave it.* It ſeemes that it is the loſſe of life to ſave it, by forſaking *Chriſt the Lord of Life*; And that it is the ſaving of life to loſe it for his ſake, who is life it ſelfe, and the giver of it. Hee that does not loſe Chriſt with his life, or in it, ſhall ſave his life in Chriſt, and with him; And hee that layes downe his life for Chriſt his Saviours ſake, ſhall take it up againe for his owne with immortality added to it.

Let no Man therefore either thinke, or ſay that ſufferings are the onely Salaries, or the ſole rewards that our Saviour Chriſt vouchſafeth to beſtow upon his Souldiers, and upon his Servants: For never did any Souldier beare armes under the commands of a more Noble Captaine, or more excellent Generall; Nor can any man ſerve a better or more generous Maſter.

Dorotheus. The *Proto-Martyr* was S. *Steven.* Hee was the firſt that ever warred under the *Banner* of *Chriſts Croſſe* to the loſſe of life. The vaunt-gard was led on by him; and hee himſelfe did march in the very front to bid the enemy battell; and was hee no way rewarded, thinke yee? Had hee nothing beſtowed upon him, but onely a volley of ſtones? Did hee loſe all ſalaries with himſelfe? Oh no! Did hee not rather winne that life which is eternall by loſing of his temporall life in that *Bed of Honour?* And has hee not ever ſince beene inveſted with the

Acts 7. 59.

the *Crowne of Martyrdome?* And has not that beene ever deemed a Crowne of Glory? Who ever called that firſt Brigade of holy Martyrs a forlorne-Hope, that was carryed on by his Chriſtian Gallantry, and valiant Chriſtianity? Yet it was the firſt Party that faced the foe, and gave the Onſet. Did not the very *Heavens open to give Quarter to his Soule*, when it was beaten from the littler Gariſon of his Body by a charge of ſtones? They are happy loſers that are ſo beate into Heaven.

As ſoone as he was ordained (as though hee were appointed for this purpoſe) ſtoned to death by them that ſlew the Lord, and for this cauſe as the firſt triumphing Martyr of Chriſt, according to his Name, hee beareth a Crowne. *Euſebius l.2.1.* Acts 7.55,56.

S. *Paul* was an other valiant Champion for the *Lord of Hoſts. He fought with Beaſts at Epheſus after the manner of Men*, and overcame them. And was there no reward beſtowed upon him for *fighting his good fight*, but onely the Romane Axe ſhirpened with Neronian cruelty? Yes, hee knew there was *laid up for him a Crowne of Righteouſneſſe, which the Lord, the righteous Judge would give unto him.* 1 Cor. 15. 32. Linus *Epiſ. de Paſſione Pauli.* Dorotheus, Euſebius, *Hiſt. Eccl. l. 2. c. 22.*

Or had Gods humble ſervant, *holy Job*, no better wages then *a Dung-hill*, and *a Pot-ſheard* for ſerving in ſuch *Paines* to ſuch *Poverty* with ſuch *Patience?* Pained hee was in his fleſh till pined unto skin and bones; And poore hee was to a very Proverb; yet patient to a Miracle; And had hee no remuneration? Yee ſhall finde hee had, and that a large one too, if yee ſhall conſult the vouchee of his ſacred, and authentick ſtory towards the concluſion of it. God was as free to him, as hee had beene faithfull to God. *Job* was not long in Miſery, before the Lord did manifeſt his bounty to him, through the abundant riches of his Mercy. Job 2. 7, 8. Job. 2. 10. Job 42. 10, 12.

The Crowne of Thornes was put upon our Saviours Head, but was ſoone pulled off againe. And his tender Limmes were faſtened to the Croſſe, but could not be made ſo faſt unto it, but that they were ſoon looſed from it. The Miſery of the Croſſe was quickly changed into the Majeſty of a Crowne, And the Paine of the Thornes into the Pleaſure of a Throne. The Soule of our Saviour was not left in the Hell of Sufferings; Nor ſhall the Sufferings of Hell be left in any Soule that is our Saviours. His Soule was ſoone tranſlated with His Body unto Bliſſe, and Glory, Acts 1. 9.

Glory, and ſo ſhall all the Soules and Bodies that belong to him. Hee hath *Coronets of Happineſſe* to Nobilitate the Heads of all his faithfull followers. And hee hath *Palmes of Victory* to Honeſtate the Hands of all (I doe not ſay) the *Martyred Army of Nobles*; But the *Noble Army of Martyrs*; and hath *ſtoles of Holineſſe* to compleate even all the Hoſt of Heaven *Cap a-pe.*

The Saints on Earth are all but *Viatores*, way-faring-Men, wandering Pilgrims farre from home: But the Saints in Heaven are *Comprehenſores*, ſafely arrived at the end of their journey. All wee here preſent for the preſent are but meere ſtrangers in the midſt of danger, wee are loſing our ſelves, and loſing our lives in the Land of the dying: But ere long wee may finde our lives, and our ſelves againe in Heaven with the Lord of life, being found of him in *the Land of the Living*. If when wee die we be in the Lord of Life, our ſoules are ſure to be bound up in the *bundle of Life*, that ſo when wee live againe we may be ſure to finde them in the life of the Lord. Now we have but a *dram*, but a *ſcruple*, but a *graine* of happineſſe, to an *ounce*, to a *pound*, to *a thouſand weight* of heavineſſe; Now wee have but a drop of joy to an Ocean of ſorrow; But a moment of eaſe to an Age of Paine: But then (as S. *Auſtine* very ſweetly in his *Soliloquies*) wee ſhall have endleſſe eaſe without any paine, true happineſſe without any heavineſſe, the greateſt meaſure of felicity without the leaſt of miſery, the fulleſt meaſure of joy that may be without any mixture of griefe. Here therefore (as S. *Gregory the Divine* adviſeth us) let us eaſe our heavieſt loads of ſufferings, and ſweeten our bittereſt cups of ſorrows with the continuall Meditation, and conſtant expectation of the *fulneſſe of joy in the preſence of God, and of the pleaſure at his right Hand for evermore.*

S. Auguſt. *l. ſolil. cap.* 35.

Nazianz. *in funere patris.*

And thus by this vaſt circumfereuce of the *Suburbs*, yee may eaſily geſſe that this Text is a City of more then *one whole dayes journey*. Yet can I make but *halfe one Sabbath-dayes-journey* into the Parts, and thorow the Paſſages of the ſame. And therefore I cannot ſtand, as otherwiſe I ſhould, to ſhew you all the Remarkables in it, I ſhall only point at the chiefeſt.

When that antient Pillar of the Church S. *Auguſtine*, the

Ornament

Ornament of Hippo, had enlarged his *City of God* into 22 Books, hee then confeſt that all that he had written was but *ſtilla de mari, ſcintilla de foco*; as a drop to the Ocean, or the ſmalleſt ſparkle to the heape of fire upon the Harth. What an unequall proportion then muſt one Sermon needs hold with ſuch a copious ſubject as this? *Ezechiel* the Prophet drew forth a lively Portraiture of the *Earthly Jeruſalem* within the ſmall compaſſe of a *Tile*. But this *Prophetick Swan of Jordan*, this *unfabled Muſe of Syon*, this *Hebrew Syren, holy David*, a Muſicall Prophet, a Propheticall Muſician, an inſpired Songſter, *the ſweete ſinger of Iſrael*, yea Iſraels ſweeteſt *Orpheus*, hath both ſung the Prayſes, and penned the Portraiture of the *Heavenly Jeruſalem* within the ſmaller compaſſe of my Text. Ezech. 4. 1.

For this Text is a very true Map of Heaven, though it be a very ſmall one. It is a very full deſcription of that endleſſe, that boundleſſe Kingdome. A very lively repreſentation of that holy Land of Promiſe, that promiſed Land of true holineſſe, whereof the Earthly *Canaan* was but an Adumbration. That great favorite to the *God of Iſrael*, *meeke ſpirited Moſes*, the firſt Governour of all the *Iſrael of God*, before his departure out of this life, which was before the Hoſt of Iſrael had marched thorow the Wilderneſſe into the promiſed Land, was vouchſafed a view of it from the *top of Piſga*; And that his view of *Paleſtina* at that diſtance was to ſhew unto us, that a ſpirituall Iſraelite may ſometimes obtaine *a Piſga ſight*, or Glimpſe of Heaven before his entrance there, or that hee hath quite paſſed thorow the Wilderneſſe of this tranſitory World. Here therefore, if the Worldly cares of this Earthly Kingdome of *England*, deemed by many to be a *ſecond Paleſtina*, have not wholy poſſeſſed your mindes, and left no roome for any Contemplations of the Kingdome of Heaven, give mee leave, for a little time to remove this Earthly Kingdome from your Mindes, by removing your Mindes from this Earthly Kingdome; And let mee carry your ſoules to the Heaven of joyes by bringing the joyes of Heaven to your ſoules. Surely there cannot bee a more pleaſing way, nor a neerer to bring Mens ſoules to *the fulneſſe of joy in the Preſence of God*, then to bring *the fulneſſe of joy in the Preſence of God* unto Mens ſoules. If there be any Deut. 34. 1, 2, 3, 4.

Speculatio veritatis eſt ipſa Felicitas. Ariſtot. *l.* 10. *Ethic.*

Heaven to be enjoyed upon Earth, it is in the Contemplations of the joyes of Heaven. And they that open their Soules to let the Pleaſures of Heaven into them by meditating of them, What doe they but open Heaven it ſelfe to let in their ſoules unto thoſe Pleaſures? If there be any true Pleaſures to be expected in this life of ſorrowes they muſt needs be in the conſtant Expectation of *the fulneſſe of joy in the Preſence of God, and of the Pleaſure at his right Hand for evermore.*

In thy Preſence is the fullneſſe of joy, and at thy right Hand there is, &c.

In the Text, upon the firſt view of the words, we may diſcoverer two Remarkables;

1 } The { *Conſummation* } of true felicity.
2 } { *Continuation* }

In thy Preſence is the fullneſſe of joy, there's the Conſummation of true Felicity.

And at thy right Hand there is Pleaſure for evermore, there's the Continuation of that true Felicity to all Eternity.

Firſt of the Conſummation of true Felicity; And if we but review the words as they doe diſcover the ſame unto us, we may plainely ſee how true Felicity aſcendeth as it were by ſteps unto its Conſummation.

The firſt ſtep is *joy*.

The ſecond *fullneſſe of joy*.

The third *the fullneſſe of joy*.

The fourth *the fullneſſe of joy in the Preſence of God.*

The fifth *the Preſent, conſtant,* and *inceſſant Emanation of the fullneſſe of joy in the Preſence of God from the Preſence of God*, In thy Preſence *is*, &c. *there it is*, not there it was, nor there it may be, nor there it will be, but *there it is*, there it *is* without ceſſation, or interciſion, there it allwayes hath beene, and is, and muſt be. It is an aſſertion *aternæ veritatis*, that is alwayes true, it may at any time be ſaid that there it *is*. In thy preſence *is* the fullneſſe of joy; And herein conſiſts the Conſummation of Felicity: For what does any Man here preſent wiſh for more then joy? And what meaſure of joy can any Man wiſh for more then fullneſſe of joy? And what kinde of fullneſſe would

any

any Man wiſh for rather then this fulloeſſe, the fullneſſe κατ' ἐξοχὴν? And where would any Man wiſh to enjoy this fullneſſe of joy rather then in the preſence of God, which is the ever-flowing, and the over-flowing Fountaine of joy? And when would any Man wiſh for this enjoyment of the fullneſſe of joy in the very Fountaine of joy rather then preſently, conſtantly, and inceſſantly? Now all theſe deſirables are incircled within the compaſſe of the firſt Remarkable to make up the Conſummation of true Felicity. *In thy Preſence is the fullneſſe of joy.*

The ſecond Remarkable was the Continuation of true Felicity to all Eternity, In theſe words, *At thy right Hand there is pleaſure for evermore*; And if wee beſtow a ſerious Review upon theſe words, wee may finde theſe foure Conſiderables in them, which are as ſo many Retainers to true Felicity.

The firſt is *Pleaſure*, which is indeed *the ſecond ſelfe* of Heavens Happineſſe. The ſecond is a *Variety of Pleaſures*, as it is in our laſt, and beſt tranſlation, *Pleaſures*, in the Plurall Number. *Delectationes*, ſo St. *Jerome*, *Jocunditates*, ſo *Montanus*, נעמות, ſo the *Originall*; All Plurals. And this Plurality, or Variety of Pleaſures muſt needs add much pleaſure to every one of all thoſe Pleaſures whereof there is Variety.

The third is the Height of all thoſe ſeverall Pleaſures; *Delectationes in dextrâ tuâ*, Pleaſures at thy right Hand, *i. e.* Pleaſures at the height, for that's the ἀκμὴ, the *apex*, the very *Commencement*, or accompliſhment of the higheſt Degree of Pleaſure.

The fourth is the Length of all thoſe Pleaſures at that height, *for evermore*. Now what can be thought of to be added more? Can any Degree of Pleaſure be higher, then that at Gods right Hand? Or can any pleaſures be more laſting then thoſe that are for everlaſting, or laſting for evermore? What can any Man wiſh for more? Can any man deſire any more then to enjoy as complete a fullneſſe of joy as it is poſſible for any to deſire to enjoy, and to enjoy that fullneſſe of joy as long as it is poſſible for any Man to deſire to enjoy it? Now this Text aſſerteth, and aſcertaineth all this to be in the Heavenly preſence of God, *In thy Preſence is the fullneſſe, &c.*

There is pleaſure, ſo the former tranſlation. *There are pleaſures*;

ſures; ſo the latter. The latter is the better, but both are beſt together. Wee may obſerve them both to ſpeake that fully, which either of both ſpeaketh truely. Here on Earth Men ſeeme ſometimes to take great pleaſure in things, that neither are true pleaſures in themſelves, nor have true pleaſure in them; And they have true pleaſures ſometimes offered to them, and they take no pleaſure in them. But in the preſence of God there are true pleaſures, and there is true pleaſure in them to the enjoyers of them. True pleaſures in themſelves they are, and ſo ſhall be for evermore. And they are true pleaſures alſo unto thoſe that have them, and unto them they ſhall for evermore be ſo. The longeſt Duration of them ſhall not diminiſh their Delectation in them; pleaſures at the height they are, and ſhall be in themſelves. And there ſhall be the Height of pleaſure in them to thoſe that ſhall enjoy them for evermore בימינך *at thy right Hand*, *Phraſis Metaphorica*, It is a figurative expreſſion; A phraſe borrowed (as I ſuppoſe) from that faſhion amongſt Men whereby they ſhew their Reſpects unto thoſe of place and dignity; for by giving the right Hand is ſignified the giving of Honour to them. But *God is a Spirit*, as our Saviour telleth us, *John* 4. 24. And a Spirit hath no ſuch hands as Man hath; A Spirit hath neither a left hand, nor yet a right. Here therefore the word muſt not be underſtood κατ' ἀνθρωποπάθειαν, after the Manner of Men. Indeed it is ſpoken ἀνθρωποπρεπῶς as the Schooles are wont to ſpeake, *ad captum noſtrum*, to our humane apprehenſion. But it muſt be underſtood θεοπρεπῶς, in a Diviner ſenſe, as ſpoken of *God*. That caveat therefore with which S. *John* concludes his firſt Epiſtle may here be very opportune, τεκνία φυλάξατε, *little Children beware*, and beware of that here whereof hee warnes you there, *beware of Idols*.

There were ſome *Hereticks* of old, which were called *Anthropomorphites*, as *Theodoret* ſtories it of them, becauſe they aſcribed an humane ſhape to God himſelfe. And they did ſo thinke of God, becauſe the Scriptures doe make frequent mentions of the *Eyes*, and *Eares*, of the *Face* and *Mouth*, of the *Heart* and *Bowells*, of the *Back parts*, and *Feet*, of the *Armes* and *Hands* of the Almighty. And when ſome ignorant People

Theodor. *l.* 4. *cap.* 10. Faber Stapulē. *in canon adverſus Hæreticos & Hæreſes.*

People reade, or heare ſuch Expreſſions in the Scriptures they may ſoone ſet up an Idoll in their *Heades*, or in their *Hearts*. A Man may ſooner *fancy an Idoll* then hee can *faſhion* one. His head can worke a great deale faſter then his hands to make a Repreſentation of God. The Text aſcribeth an hand to God, and with a diſtinction, a right hand; yet may wee not thinke that God hath an Humane Shape, or Bodily Parts. *Nullis membrorum lineamentis compoſitus eſt*, ſaith S. *Auſtine*, Hee is without all kindes of compoſition. Hee is neither *Phyſically*, nor yet *Metaphyſically* compounded. *In Deo nihil eſt, quod non eſt Deus.* There is nothing in *God* which is not *God himſelfe*, ſo the Schooles. Hee is *ens primum*, the firſt Being; And thoſe are but figurative ſpeeches ſaith S. *Auſtine*, that aſcribe either Parts or Paſſions to God Almighty. And by the right hand of God in the Myſticall Dialect of the Holy Ghoſt diverſe things are ſignified. Sometimes the Power of God; and ſometimes the excellent Workes of God wrought by that power, ſo *Eucherius*, and ſo S. *Auſtine* too. Againe ſometimes by the right Hand of God is meant the incarnate Sonne of God, by whom hee doth whatſoever hee pleaſeth in the World; and ſometimes by the right Hand of God is meant that height of Nominall and of Reall Honour, which the incarnate Sonne of God, as hee is Θεάνθρωπος *God-man*, hath received in his Fathers Preſence; as alſo that height of Glory, which the Adopted Sonnes of God ſhall all receive in the ſame bleſſefull preſence, ſo *Dionyſius Carthuſianus*, and *Bruno*, and ſo S. *Auſtine* and *Nicholaus de Lyra*, and divers others; *Seſſio Chriſti ad dextram Dei*, The ſitting of Chriſt at Gods right Hand, doth ſignifie his eternall ſettlement in that height of Majeſty, and Glory, and Dominion which our Saviour is inveſted with in Heaven; So that holy *David* here ſpeaketh not only *in nomine Domini*, In the Name of Chriſt our Lord; But *in Perſona Chriſti* too, in the Perſon of Chriſt. And doth fore-ſpeake the fulleſt Meaſure of joy, and the higheſt Degree of Pleaſure that can be, *In thy preſence is the fullneſſe of joy, and at thy right Hand there are pleaſures for evermore.*

S. Auguſt *lib. de eſſentia Divinitat.*

See *Rogers* upon the firſt of the 39. Articles of Religion.

Eucher. *Intelig. ſpiritualis formula.*

Vid. Barth. Chaſſanæ. *Catalog. Glor. Mund. 3. par.*

Ad locum.

Ad locum.

Wendel. *Divin. Theſ.* Perkins upon the Creed. P. Ramus *in Symb.*

And thus this Review of the Words hath found out three Conſiderables, namely:

Cum vultu tuo: S Hieron. *Cum facie tua:* Ari. Montan. *In Deo est gloria, & ipse est gloria:* Chassanæus *in tertia parte catalogi gloriæ mundi.*

First, *The Fountaine of Felicity*, the Presence of God; *In thy Presence.*

Secondly, *The Felicity of the Fountaine*, the fullnesse of joy; *In thy Presence is the fullnesse of joy.*

Thirdly, *The Consistents of Felicity in that Fountaine*, which wee may very fitly call the Integralls, and Dimensions of it.

1 2 3 } he { *Bredth* *Height* *Length* } of it.

First, *the Bredth*, in the Extensions of it both to Joy, and Pleasure: Yea, to Joyes and Pleasures, for both are Plurallis in the holy Language. נעמות שמחות

Secondly, *the Height* of it, at Gods right Hand.

Thirdly, *the Length of it*, for evermore, *In thy Presence is, &c.*

Acquiri quidem potest, æstimari non potest. S. Zeged in *loc. Comman.*

It would require no lesse then Eternity it selfe fully to set forth *the fullnesse of joy in the Presence of God*, according to these Dimensions of it. But alas! My time doth shorten apace, and I feare your Patience does so too; I shall therefore, as briefly as I can, lay open this Fountaine of Felicity unto you. And my way to doe it shall be by moving and removing these two Queries.

1. What Presence of God it is in which there is the fullnesse of joy?

2. What it is that causeth the fullnesse of joy in that Presence of God?

There is a twofold Presence of God, a Generall Presence, and a Speciall Presence.

First, there is a Generall Presence; *The Eyes of the Lord are in every place; beholding the evill, and the good*, saith the Wiseman, *Prov.* 15.3. And the Lord himselfe is in all places as well as his all-seeing Eyes; *Whither shall I goe from thy Spirit?* or *Whither shall I flee from thy Presence?* saith the Psalmist. *If I ascend up to Heaven, thou art there; If I make my Bed in Hell, behold thou art there; If I take the wings of the Morning, and dwell in the uttermost parts of the Sea, even there shall thine hand leade*

leade me, and thy right Hand ſhall hold me, Pſal.139.7,8,9,10. *Cujus non eſt Deus?* ſaith S. *Auguſtine*; Who may not call *God* his? And whom may not *God* call his? *God* indeed hath *Being* in himſelfe, and of himſelfe; Yea, hee himſelfe is *Being* it ſelfe; ſo that all *Being* is from him *Fontaliter*, in him *Formaliter*, by him *Cauſaliter*, to him *Finaliter*; *for of him, and through him, and to him are all things*, Rom. 11.36. Other things have all their Beings by participation. And the Univerſall Preſence of his uncreated Being does continually create their Beings; for his conſerving of them conſtantly, is a creating of them continually. His being preſent at all times, in all places, does give being to all men, and to all things; *Doe not I fill Heaven, and Earth?* ſaith the Lord, *Jerem.* 23.24. Both are filled with his Preſence; But not both alike. Nor is hee alike in all the places of the Earth. Hee is preſent with thoſe that are in joyfull Proſperity, and ſo hee is with thoſe in ſorrowfull Adverſity: But not alike with both, not ſo with theſe as hee is with thoſe. His being preſent with both doth give being unto both, but not true joy, much leſſe *the fulneſſe of joy.* It muſt be his ſpeciall Preſence that muſt doe that, and that ſpeciall Preſence of his is two-fold.

Martin. Metaphyſ. *Verum eſt dicere de quavis creatura, quod quamdiu eſt, creatur à Deo.* Durand. *Manutenentiâ divinâ conſervantur. Deus eſt ubique eſſentia, ſed non ſuo tam ſingulari favore quo in Judæa, ſic etiam dicitur eſſe ubique, ſed habitare in ſanctis.* Pet. Baron *in Jonam Prælect.* 7.

1. *Gratious.*
2. *Glorious.*

The *Militant Saints* enjoy the firſt;
The *Saints Triumphant* enjoy the ſecond.

Thoſe have the Preſence of his Grace; and the Grace of his Preſence, filling them as full of joy as their eſtate Militant does render them capable in this vally of Teares. But alas! their greateſt meaſure of joy here muſt needs fall ſhort of the *fullneſs of joy.* But theſe have the Preſence of his Glory, and the glory of that Preſence, glorifying of them to the fullneſſe of joy, and gracing of them with the Perfection of all Glory, and the glory of all Perfection. The Inchoation of glory is here in the Kingdome of grace; And the Conſummation of grace is there in the Kingdome of glory. Grace is the beginning of glory, and glory the perfection of grace. The joy of the Saints beginnes with their glory, and the glory of the Saints is the fullneſſe of their joy. No joy without glory, and no glory without

See *Dr.* Donnes 3. Sermon on the Nativity, upon, *Gal* 4.4.

Liv. *lib.* 27. Plutarch. *in vit. Marcelli.* Val. Max. *l.* 1. *c.* 1. Roſin. *Antiquit. Roman l.* 2. 18.

out grace. *The Temple of Honour*, and the *Temple of Vertue* were ſo ſituated at *Rome* of old, that no man could enter the Temple of Honour unleſſe hee paſſed thorow the Temple of Vertue, to ſignifie unto the *Romanes* that the way to Honour was only by Vertue.

Gloria virtutem ſequitur, ut corpus umbra. Beroaldus *in Tuſculan. Quæſt.*

In like manner, the *Kingdome of Grace*, and the *Kingdome of Glory* are ſo Ordered, that no Man can enter into the kingdome of glory, but firſt hee muſt paſſe thorow the kingdome of grace. By grace man comes to glory; And by glory to the fullneſſe of Joy. When the Lord of glory ſhall appeare to us in glory, and make us appeare in glory to himſelfe, and cauſe that glory of the Lord to appeare in us amongſt the glorious Saints and Angels in Heaven, then, (ſaith S. *Jerome*) and not till then, ſhall wee enjoy *the fullneſſe of Joy*; It is his glorious preſence onely that affords the fulneſſe of joy; And this fullneſſe of joy conſiſteth in two things.

Mat. 13. 43. *Felix qui potuit boni fontem viſere lucidum.* Boetius *de conſolat. Philoſoph. lib.* 3. Met. 12. *Quanta erit felicitas? ubi nullum erit malum, nullū deerit bonum?* S. Auguſt. *l.* 22. *de Civit. Dei.*

1. *In the Abſence of all deteſtable things.*
2. *In the Preſence of all delectable things.*

In a perfect freedome from all evill things; And in a perfect freedome in all good things.

Equidem beatos exiſtimo, qui ſint in bonis nullo adjuncto malo, Cicero, *l* 5. *Tuſc. Quæſt.*

Firſt, a perfect freedome from all evill things. Now evill things are of two ſorts.

1. *Sinnefull.*
2. *Sorrowfull.*

Mala turpia, and *Mala triſtia*; as the Moraliſts call them, or *Mala culpæ*, and *Mala pœnæ*, as the Schoole Divines and others. Evills of Sinne: And evills of ſuffering for ſinne. Theſe evills are both amongſt Men on Earth, but both are excluded from amongſt the Saints in Heaven, there is neither wickedneſſe, nor yet wretchedneſſe amongſt them. Thoſe that enjoy the glorious preſence of *God* can neither meete with wickedneſſe, nor be met with by any wretchedneſſe; They can neither finde the evill of ſinne, nor can they be found by the evill of ſufferings; But ſhall be for ever freed from both.

Firſt,

Firſt, they ſhall for ever be free from ſinne; free from the condemning power, and free from the commanding power of it; free from all guilt of ſinne, and free from every Act of ſinne. There is a freedome in the glorious preſence of *God* both *à peccato regnante*, from ſinne reigning, and *à peccato habitante* too, from ſinne dwelling. In this preſent World ſinne raigneth over the worſt, and remaineth in the beſt: But in Heaven there is neither any dominion of ſinne, nor dwelling for ſinne. There is an abſolute Immunity from all ſin, and from all occaſions of it, and temptations to it.

And as there is a freedome from all ſinne; ſo from all ſuffering for ſinne; *All Teares are there wiped quite away from all eyes.* They that enjoy the glorious preſence of God ſhall weepe no more, unleſſe it be for joy, that they ſhall weepe no more for griefe. All cauſe of griefe is farre removed from that preſence. They that enjoy it enjoy with it an abſolute enfranchiſment from all incombrances, and inconveniences. They are free from want; And free from War. And free from death; And free from Devills.

Revel. 7. 17. 21. 4.

Non eſt ibi mors, non eſt ibi luctus, non eſt ibi laſſitudo, non eſt infirmitas, non eſt fames, nulla ſitis, nullus æſtus, nulla corruptio, nulla indigentia, nulla mæſtitia, nulla triſtitia. Auguſt. *lib. 3. de Symbol.*

They are free from want; They can want nothing there, unleſſe it be want it ſelfe. They may finde the want of evill, but never feele the evill of want. Evill is but the want of good, and the want of evill is but the abſence of want. God is good, and no want of good can be in God. What want then can be endured in that preſence of God, where no evill is, but all good that the fullneſſe of joy may be enjoyed? Here ſome Men eate their meate without any hunger, whileſt others hunger without any meate to eate; And ſome Men drinke extremely without any thirſt, whileſt others thirſt extremely without any drinke: But in the glorious preſence of God not any one can be pampered with too much, nor any one be pined with too little. *They that gather much of the Heavenly Manna have nothing over: And they that gather little have no lack.* They that are once poſſeſſed of that preſence of *God* are ſo poſſeſſed with it, that they can never feele the

miſery of thirſt or hunger. And as they are free from want, ſo are they free from warres, with all the miſchieves that are concomitant, and all the miſeries that are conſequent. The Kingdome of glory can never be turned into an *Aceldama*; No forraine enemy can invade it; Nor home-bred enemy infeſt the happineſſe of it; No *bedevilled Judas* can come there to betray his Lord and Maſter, *the King of Kings*, for halfe a Crowne. Nor can any *Jewiſh Elders* aſſemble there to condemne him, or conſpire againſt him. *Moſes* and *Aaron* ſhall never be confronted there by any gain-ſaying *Corahs*, or mutinous *Abirams*, or complying *Dathans*, or any of their confederates; and good *King David* ſhall there be free from the pride of all ambitious *Abſolons*, from the preſumption of all ſeditious *Shebas*, and from the wicked counſells of all contriving *Achitophels*. No curſing *Shimeis*, Nor railing *Rabſhakehs* ſhall come there to belch infectious gorges forth, to poyſon the Hearts of any ſubjects in that Kingdome of glory, to confound the glory of that Kingdome into an *Anarchie*. No Polupragmaticall *Machiavelians*, Nor crafty *Boute-fewes*, ſhall interrupt that Kingdomes endleſſe peace. No bold *Seianus* can inſinuate into that glorious Preſence to corrupt it. No malecontented *Cataline* can lurke there, either to traduce the glorious Majeſty of the *King of Kings*, or to ſeduce inferiour Officers. Nor is there any War-like Ammunition Magazined there.

The field of Blood, Mat. 27. 8.
John 6. 70, 71.
Mat. 26. 15.
Mat. 26. 3, 4. 27. 1.
Numb. 16. 1, 2, 3.
2 Sam. 15. 2, 3, 4, 5, 6, 10, 12. 16. 5, 6, 7, 23.

No Civill Warrings can deſtroy that glorious Kingdome, nor can any factious jarrings deface that glorious Church. No *New-fangled Athenians*, nor *Schiſmaticall Corinthians* can diſturbe the unity, or deſtroy the uniformity of that Church. No *over-maſtering Pope*, nor *under-mining Jeſuite*; No *New-Church-making Familiſt*, nor *No-Church-making Atheiſt*, can gaine ſuch favour, or get ſuch footing there, as to eject the ſetled Saints, and worke the ruine of all that Church. *No ravenous Wolves in Sheepes cloathing* can creep by any Poſternes gates into that fold to flea or fleece the flock, and miſtake feeding on them, for feeding of them. That ancient *Hierarchie of Arch-Angels*, and *Angels*, and *other Miniſtring ſpirits* can never be deemed ſo ſuperſtitious as to demerit an utter Extirpation.

tion. The Militant Church may be infeſted with ſome of theſe deſtructive Peſts at all times, and with all of them at ſome times; But the Church Triumphant is at all times freed from all theſe. Nothing that worketh any abomination can come there, and therefore every thing that tendeth towards the *grand Abomination of Deſolation* muſt needs be for ever exiled thence. The glory of all there muſt laſt for ever; And all in that glory muſt live for ever. Being free from ſinne, they ſhall be free from Death; from Death ſpirituall in it, from Death temporall by it, and from Death eternall for it. That preſence of the Ever-living God doth ſet them free from all for ever.

Here we beginne to die ſo ſoone as we begin to live; All here are borne to die, and many are but borne, and die.

Naſcentes morimur, finiſque ab origine pendet;

Being born we die, as ſaith *Manilius*, & the laſt of our days does pend upon the firſt. Our Death does hang about us from our Birth. We all are bound towards the Womb of our great grandmother the Earth, ſo ſoone as wee be looſed from our Mothers Wombe. Hee that is borne to day is borne to die, and is not ſure to live an other day: But in the glorious preſence of God, there is no dying, they that are there are ſure to live for ever, free from the ſting of Death, and from the ſtroke; free from all tendencies unto Death, and from all feares of dying. When the Naturall Body of a Saint comes there, it does become a *Spirituall Body*; It is there ſpiritualized in the manner of ſubſiſtence, though not in the Nature of the ſubſtance. It is ſtill a Body, though it be ſpirituall, and it is ſaid to be ſpirituall, ſaith S. *Auguſtine*, becauſe it there lives the life of a ſpirit.

For firſt, like a ſpirit, there it liveth without any hunger, without any thirſt, without feeling pinching cold, or parching heat. It needs no meate, it needs no drinke, it needs no ſummers ſtuffe, nor winters cloath.

Againe, it liveth like a ſpirit there, free from ſickneſſe, free from Aches, free from all ſorts of Diſeaſes; It cannot bee diſtempered into a Fever, nor diſſolved into a Flux, nor corrupted into Ulcers.

Againe, like a ſpirit it liveth there without decaying by living long. No time can dimme the Eyes, or dull the Eares, or lame the Legs, or feeble the Hands, or cripple the Feete, or crooke the Back, or furrow the Face, or disfigure the feature. Though it lives *Mathuſalems age* a thouſand times over, yet it never growes crazie, or decrepit, or *Shrinkes* into a *Skeleton.*

And laſtly, like a ſpirit, it is immortall, *Death can have no more Dominion over it.* This life it but the ſhaddow of that; This is but a dying Life, a kinde of living Death, but that is *vera non interitura vita*; A Life indeed never to end in Death, as *Victorinus Strigelius* very truely.

Victorin. Strigel. ὑπομνήμασι in Pſal.

Now tell mee, who would not gladly live in ſuch a priviledged place, where that boldeſt Sargeant, Death, cannot come to areſt? ſuch is the Sanctuary of Gods glorious Preſence. A Liberty indeed, free from all kindes of Death, and free from unkinde Devills too; from Devills infernall, and Devills incarnate too.

Nullus ibi Diaboli metus, nullæ inſidiæ dæmonum, Terror gehennæ procul. Mors neque corporis neque animæ ſed immortalitatis munere uterque ſolutus, S. Chryſoſt. *de reparatione lapſi.*

No evill Angels can aſcend from the bottomeleſſe pit into that preſence to tempt any there to ſinne. Nor helliſh furyes to torment for ſinning in times paſt. No Devill of the lower Hell, nor any of this wicked World above it, can find any entrance thither. There is indeed free quarter for Saints, but none for Sinners; The free Men of that City, and all the Denizons of that Kingdome, are allwayes freed from all unwellcome troubleſome intruders. The ſpirit of Debate and Strife can never thruſt the *Devills myſterious cloven foote* into that preſence, to ſet Diviſions, to cauſe diſtractions, to bring deſtruction. No carnall pride can ever beget fond faſhioniſts in the ſtreetes of that moſt holy City; Nor ſpirituall Pride breed up fantaſticall factioniſts in the Houſes. No hiddeous Blaſphemies, nor filthy obſcenities, nor thumping Oaths, nor helliſh curſings, nor peeviſh cenſurings, are uſed by any in that preſencé; All prophane, and black-mouthed Monſters of Men are exiled for ever from that Society of Saints; And

Seditionum popularium author eſt Diabolus, Vedelius *de pruden. veter. Ecc. lib. 1. c. 2.*

ſo

ſo are all inſinuating Sycophants, and falſe hearted Phariſees. The Devill is never more miſchievous, then when hee is moſt cunningly *transformed into an Angell of Light.* There is none to the white Devill for malignant Devilliſmes. The Honour of the Goſpell hath ever beene more impeached by ſinnefull Profeſſours then by profeſſed ſinners. And therefore hee who is καρδιογνώστης, the *Searcher of Hearts*, will never ſuffer any to come into his preſence, that practice impiety under the pretence of Piety. That grand Devilliſme of Hypocriſie can never deceive the All-ſeeing Eyes of God Omniſcient; No malignant deſignes can there be advanced by the ſeemes of Religion. There are none but thoſe that are truely religious. None but ſuch as are, as *Ephrem Syrus* deſired to be, That are indeed, as they are in ſeeme, and are in ſeeme even as they ſhould. It is one degree of Happineſſe for a Man to be himſelfe even as hee ſhould be; But an other, a greater, to be with none but ſuch as hee is himſelfe. How happy then are they that can converſe with none but thoſe that are truely good? And are truly good like thoſe they converſe with? Who then can chuſe but wiſh the enjoyment of that Preſence of God, where none but ſuch have entertainement? Who would not be there for ever, were there no greater good to be found then this, that no kinde of evill can there be found? No evill company; No evill by company; No company of evill; No Devills, nor bedevilled Men; No tempters, No tormentours, nor any other infernalls; No Devills incarnate either white or black; No kinde of Death, either temporall, or eternall; No kinde of Warres, No kinde of woes, No kinde of ſufferings, No kinde of Sinne. *Happy ſurely are the people that be in ſuch caſe.*

2 Cor. 11. 14.

Revel. 2. 23.

Glory of the Times. pag. 207.

Yet let mee tell you, that it is not the abſence of evill alone that can make a Man truely and fully happy; It may cauſe ſome joy, but not the fulneſſe of joy till the affluence of all good things be enjoyed with it. Now in the glorious Preſence of God, there is not onely the abſence of all evill, but the preſence of all good; A perfect freedome from all evill.

There is *abundantia cumulatiſſima*, ſaith *Maſter Calvin*, A full

In locum.

full abundance, or an abundant fulneſſe of all delectables. *Omne genus jucunditatis, omne lætitiarum genus*, ſaith he, there are all kindes of joyes, all ſorts of Pleaſures. There are profitable pleaſures, and pleaſurable profits. Things inconſiſtent here are all coincident there. Thoſe Gifts that goe not here together, are all united there. Thoſe comforts which are divided here in ſeverall Streames, doe meet all there as in their fountaine, or rather in the Ocean. No one here may ever looke to enjoy all good things; but all there doe ever ſo.

There are the precious Merchandies of all Cities: for that's the City of all precious Merchandies. There are the true delights of all Countries: for that's the true Country of all delights. There are all the reall Honours of the Court, that can never be loſt; And that's the right Court of Honour, that can never be put downe. There are all the true pleaſures of Paradice: for that's the true Paradice of all pleaſures. What does any of your ſoules take moſt delight in? What doe you moſt of all deſire? There may you have it in the fulleſt meaſure, and there enjoy it in the fineſt manner.

Divitiæ ſi diligantur, ibi ſerventur, ubi perire non poſſunt. Honor ſi diligitur, illic habeatur, ubi nemo indignus honoretur, &c. S. Auguſt. *Sup.* Johan.

Doe you deſire, or delight in Gold? Or precious Stones? Or coſtly Gemms? or ſtately Palaces? There's a City of pure Gold, cleare as Cryſtall, walled, and gated, and garniſhed with *Jaſpers*, and *Saphirs*, and *all ſorts of Pearles*, and *precious Stones*, as S. *John* deſcribes it, *Revel.* 21. 18, 19.

Or doe you delight in glorious Triumphs, and pompous ſhewes? There are Triumphs Everlaſting. And *the Glory of all Nations ſhall flow into that City in triumphant manner*, as ſaith Saint *John*, *Revel.* 21. 26. Or doe you delight (as *Maſſiniſſa* did, and *Diocleſian* too) in curious Gardens? In fruitfull Orchards? In healthfull walkes? In pleaſant fountaines? There is the Celeſtiall Paradice, wherein a Man, had he an hundred times as many Eyes as *Argus*, might imploy them all at once with various Curioſities, tranſcendent rarities. All thoſe admired Gardens of *Adonis*, and *Alcinous*, of *Po*, and *Tantalus*, and the *Heſperides*, could never boaſt (no not in any fiction of the Poets) of ſuch a *living fountaine* as that which floweth in the middle of this Garden of Heaven, and affords the water of life. Nor yet of ſuch a Tree, as that *of life*, *which beares*

beares twelve kindes of fruit, and *brings forth every month*, as S. *John* writeth of it *Revel.* 22. 1, 2.

Or doe you delight in, and deſire Peace? There can you never want it. That new *Hieruſalem* is the true *Hieruſalem*, the bleſſefull viſion of Peace. *A City at Peace, and Unity in it ſelfe.* There endleſſe Triumphs of Peace are ſolemnized by all the Citizens. That's the place of peace. There's the *Prince of peace*, the Author of peace, the maker, the Creatour of it. There's the full enjoyment of that mother-Bleſſing and all other bleſſings with it. The true *God of peace* is there, and the *true peace of God which paſſeth all underſtanding.*

And doe you deſire *Truth with Peace.* There are both together. The God of Peace is the God of Truth; And the truth of God is there revealed fully: The true worſhip of the moſt holy God is there eſtabliſhed, and the true God is *worſhiped there in the beauty of holineſſe.*

Or doe you delight in the melody of conſort Muſick? There are ſoule-raviſhing Anthems chanted, and warbled by the ſweeteſt of all the Heavenly Quire in that mother Church, that Glorious Temple Chriſts Church Triumphant. There are *Choreall Doxologies* Ecchoed forth by all ſorts of Celeſtiall Songſters in Harmonious *Diapaſons. Hoſanna in the higheſt* is here the higheſt ſtraine that we can reach in any of the *ſongs of Syon:* But in that Glorious preſence of God, every ſaint can rere his *Halelujah* above our *Ela* without hoarſing of his voice.

Or doe you delight in Eaſe and reſt from wearisome labours? There the true *Chriſtian Sabbath* is kept holy; Whereof our *Sunday Sabbath* is but an Adumbration, or preparatory Eve. *Jeruſalem* below hath ſix Dayes for working for one ſabbath Day for reſt: But *Jeruſalem above is free* to ſanctifie an endleſſe ſabbath from all ſinne, and from all ſervile labour.

Hoc accepimus ab antiquis, Beatitudinis quietem ſociam eſſe. Jul. Cæſar Scal. *de ſubtilit. exercit.* 358.

Or doe you delight in mirthfull feaſts and palate-pleaſing Banquets? There the Marriage *ſupper of the Lambe* is celebrat with wine of gladneſſe. It was no ſmall favour, which our Gracious Saviour once vouchſafed to the Twelve, when as he ſent both *Peter and John to make ready the gueſt-Chamber* (which was an *upper roome in the holy City*) *that he might eat his laſt* Luk. 22. 8, 11.

laſt ſupper with them all: But it is a farre greater favour which he ſhewed to them all with many others, in going himſelfe in perſon *to prepare a place*, an *upper roome* in *the holy City* of Heaven for them. A Gueſt Chamber furniſhed well indeed, where they and we may Eate our laſt and everlaſting ſupper with him. A ſupper it may right well be call indeed; for after that we ſhall need no following Meale, but may *lay us downe in peace*, and *take our reſt* for ever, and for ever.

John 14.2,3.

Or doe you delight in the preſence of great perſonages? There is the *Mighty*, and *Allmighty Monarch of Heaven* and *Earth, the King of Kings*, and *Lord of Lords*; And there is his Second ſelfe, *his onely begotten ſonne*, the ſonne of his love, in *whome he is well pleaſed*, his Right-hand favourite, his Chriſt, our Lord and Ieſus in the hight of his Honour, inveſted with power to unlock the Eſchequer of his fathers richeſt favours with the key of his Eternall merits; and to deale them forth at his owne good pleaſurer amongſt his ſervants, and ſuch as have beene followers of his Grace.

It was a great Honour, which that Lord of all men paramount did freely beſtow upon S. *Paul* in creating of him Doctour of the *Gentiles*, and in appointing of him to be as his Attorney Generall to follow his buſineſſe for him; and to defend the right of his Cauſe in all the Courts of the *Gentiles*, even to the utmoſt parts of the Earth: Yet this Great Deputy, this Chieftaine of Truſtees, accounted all the Honour of his Truſt, but a cypher, or a ſhadow in comparing it with that of the Saints in the preſence of God. When he had once but ſeene the glory of his Maſter Chriſt at the right hand of God, and the felicity of his fellow Servants in that Glorious preſence, he ſighed out the reſidue of his dayes with panting deſires *to be diſſolved*, and *to be with Chriſt*; deeming it to be *beſt of all*, to be with him who is *all in all*, for Chriſt is the Salvation of all Soules there, and the very ſoule of all their Salvations. The Happineſſe of all their lives, and the very life of all their Happineſſe. The Crowne of all their Glory, and the Glory of all their Crownes. Their Every-thing, their All in all. And what can men wiſh for more then all? Can there be any deſirable above this All in all? And if to all this, to this all, this *All in all*, you

you wiſh for Courteous fellow ſervants in your following of that Court, you may be ſure to have your wiſhes; for there are none but ſuch, none that are not truely courteous. There are none ſo ill as the beſt of us. There are no meaner fellow-waiters then *Cherubs, and Seraphs, then Principalities, and Powers, then Arch-Angels, and Angels, and the ſpirits of juſt men made perfect.*

Intuere cœtum non ſolum ex hominibus, ſed ex Angelis, atque Arch-Angelis, Thronis, & Dominationibus, principibus, ac poteſtatibus convocatum. De Rege autem qui horum medius reſidet dicere vox nulla ſufficiet. Effugct omnem Sermonem, atque omnem ſenſum humanæ mentis excedit decus illud, illa pulchritudo, illa virtus, illa gloria, illa magnificentia. S. Chryſoſt. *de repara lapſi.*

But doe wee all intend that Court indeed? Doe wee ſeeke for places of preferment there? Then let us learne and underſtand the faſhions of that Court, let us obſerve the Manners and Demeaners of all ſorts of Courtiers there, before wee preſume to thruſt into that Preſence-Chamber, leſt wee be thruſt back, when wee preſume to enter, for want of Courtſhip, and good manners.

There every one loves all very truely, and all as truely every one. They know one an other perfectly, and therefore love one an other ſo; For *quanto notiores tanto cariores*, ſaith S. *Auguſtine*; By how much the clearer light they have into each others breaſts, by ſo much the dearer love they have unto each other in their owne. When the *Lady Italica* vailed her ſadeſt ſelfe in Cypreſſe for the loſſe of her ſecond ſelfe, S. *Auguſtine* told her in Conſolatory Letters to her, that ſhee ſhould enjoy the ſight of him againe in the fullneſſe of joy, and then ſhould love him better then ſhee did, or could doe here, becauſe ſhee ſhould know him better. S. Aug. Epiſt. 6

Here Mens heads are not filled with certainties, and therefore their Hearts are often filled with Jelouſies; And Jelouſies are wont to nullifie Affections, and multiply Diſſentions: But in the Court and Kingdome of Heaven, there is not any one, but hath a certainty of every ones ſincerity; and therefore no affections there are leſſened by ſuſpitions. There every one does unfeignedly love every one, for that hee does infallibly know himſelfe to be unfeignedly beloved of every one. There are no falſe Hearts, no falſe Faces, no

Cum enim ad illam lucem Patris luminum veniemus, nihil in creaturis erit quod neſciamus. Erit & perfecta invicem agnitio. Zegedin. *de æternâ beatitud.*

diſſemblers in that Court or Kingdome. They are all reall there in all their tendryes of Courteſies. O the happineſſe of all in that ſociety! Which of us would not willingly bee there, amongſt ſo many thouſands that would ſincerely love us, and ſhould be as ſincerely beloved of us? Not one can there be found to hate us, or to be hated by us.

The Favorites in that Court are never divided into factions; Nor are there any factious Subjects in that whole Kingdome. There are no Envyings, no Emulations, they that are beſt beloved by the King of Glory, are beloved beſt by all the Court, and all the Kingdome too. The greater love and favour that any one receiveth from that King, the greater is the outward joy, and inward gladneſſe of all the fellow Courtiers, and fellow-Subjects. The Joy and Happineſſe of any one in that preſence is a Joy and Happineſſe to every one. There every one does cordially rejoyce with every one that does rejoyce; And that with ſo much the greater joy, by how much the greater cauſe any other has for to rejoyce. How exceeding great then muſt the rejoycing bee of each Saint triumphant, when as the number of triumphing Saints is ſo exceedingly great, and the joy of any one does adde unto the joy of every one? They all there love themſelves as they ought to doe, And they love each other as themſelves; And therefore doe they all triumph at an others honour as at their owne. They beare true loyalty to the Giver of Honours there, and they beare true Charity to all Receivers; And therefore doe they mutually congratulate one an other in their Honours, without any ſecret repining, or any cloſe combining to undoe, or undermine any ſpeciall Favorite.

When but one penitent Sinner enters the Externall Court of Heaven, the Church Militant, the glorious Saints and Angels doe rejoyce in Heaven for it; *There is joy in Heaven,* ſaith our Saviour, *over one ſinner that repenteth*, Luke 15. 7. What joy then is there in Heaven thinke yee, when that penitent with thouſands more come all into the inward Court of Heaven, the Church triumphant, where they ſhall be paſt all feares of Iulianizing or back ſliding? Wee reade indeede of an

an Hoſt of Angells, that ſung a Chriſtmas Caroll from the windowes of Heaven, when Chriſt was borne into the World, to reſtore mankinde unto Gods love, and favour; But who ever heard ſo much as one good Angell, or heard of any one that rejoyced at the fall of any Man, or any Angell? they all are farre from ſeeking to diſhonour or diſgrace any Favorite in that Court, or any fellow Subject in that Kingdome. But ready they are to rejoyce when any exiles are recalled home, or any Aliens received into Grace and Favour.

There are none that are not willing to let that Ocean of Honour and Glory flow which way it pleaſeth, and how farre it pleaſeth; There are none that ſeeke to obſtruct any ſtreames of Honour derived from that Fountaine. Not one that deſires to leſſen the greater Channells, becauſe that more is ſtreamed into them, then into ſmaller Rivulets. Nor are there any *Patentees of Favours* in that Preſence; None that would monopolize the whole Felicity of that Glorious Preſence to themſelves. There is no *Haman* there, not one *Sejanus*. There are no Courtiers that are puffed up with Pride, for thoſe Honours that are conferred on them already by the King of Glory; Nor any that ambitiouſly deſire to climbe higher then they are. *Nulla honoris, aut poteſtatis ambitio pulſat*, ſaith Saint *Auſtine*. No aſpiring mindes are there, to progue for higher places of Command and Honour then they have. Every Courtier there is a conſort free for any, hatefull to none, hurtfull to as few, but helpefull unto all. The loweſt there is not deſpiſed by the higheſt; Nor the higheſt ſpited by the loweſt. The higheſt Ambition there is, who ſhall be moſt lowly of all; And the greateſt Emulation is, who ſhall be moſt loving unto all. They never grow weary of one anothers Company. They ſue not there for *Writs of Election*. Nor doe they there petition for any new Elections. They arreſt not one another there for Actions of the Caſe, or Treſpaſſe. There are no Quarrells, no Diſtractions through hatefull Scramblings about *meum*, and *tuum*, for the Ticular Proprieties of mine, and thine, or I know not whoſe, till all Propriety be loſt. All things there are done with liking unto all, they have all one will, all one minde, all one deſire, one

delight; Their love is one, they live as one. And what's the Cauſe of all this love, the Cauſe of all this joy in the preſence of God? It is nothiug elſe but the preſence of God. He that is one in himſelfe and amongſt them all, does make them all to be as one in him and amongſt themſelves. The true love of God in them all doth make them all to be as one in that true God of love.

Great joy there is in the ſweet ſociety of the Saints in Gods glorious preſence, by reaſon of that ſweet ſociety in his preſence. But the fulneſſe of joy amongſt them in that preſence is that preſence amongſt them. Heaven were no Heaven were not his Glorious preſence there; And Hell were not Hell were but his Glory preſent there. This *Vallie of Teares may be a Paradice*, or *as a third Heaven to S. Paul*, if God vouchſafes a Revelation of his glorious preſence to him here.

2 Cor. 12, 2, 4.

Gods glorious preſence maketh Heaven. It giveth Happineſſe. Happy are all they, yea thrice happy, and for ever happy, that enjoy it. They that are without God, or out of him, can never be in the fulneſſe of joy, nor have the fulneſſe of joy in themſelves. They muſt be in him, and he in them, before they can be full of joy. But when he, *in whom all fulneſſe dwels, doth dwell in them, and they with him*, when they are full of him, who is both joy it ſelfe, and fulneſſe it ſelfe, then doe they enjoy the fulneſſe of joy, and not till then. O bleſſefull ſight! it is the beatificall viſion, *videre deum in ſeipſo, videre in nobis, & nos in eo, felici jucunditate, jucundâ felicitate*, ſaith S. *Bernard*. When we ſhall ſee God in himſelfe, and ſee him in our ſelves, and our ſelves in him, then ſhall we be filled with bliſſefull joy, and joyfull bliſſe, fully happy.

S. Bern. Meditat. cap. 4. Hug. Card. *In loc.* *Ipſe eſt finis omnium deſideriorum, qui ſine fine videbitur, ſine fatigatione laudabitur.* S. Aug. *de Civitate Dei.* l. 22. *Infinitatem unũquodq; ens appetit.* Jul. Cæſ. Scal. *de ſubtil.*

The fullneſſe of joy conſiſts *in impletione deſideriorum*, ſaith *Hugo Cardinalis*, in the fullfilling the deſires of the Soule. And there is nothing that can fill them full but God himſelfe. Good is the object of all deſires; And infinite are the deſires of all Soules, ſo that nothing can fit any Soules deſires but that which is good, nor any thing fill the deſires of any Soule, but that which is infinite. And therefore nothing can cauſe true joy in the ſoule, or cauſe the joy of the ſoule to be full, but the infinite goodneſſe of Gods glorious preſence. There is

is nothing good indeed but God, nor any goodneſſe infinite but his. And his is ſo, he is *bonum infinitum, ſummum bonum,* ſaith *Nichol. de Lyra. The Chiefeſt Good,* infinitly good. They that are filled with the goodneſſe of his preſence ſeeke no further for felicity, *Nihil amplius eſt quod deſiderari queat,* ſaith *Jacobus Perez de Valentia;* There is nothing more to be deſired. In him they have all that can be deſired. Till all our ſoules enjoy that infinite goodneſſe of Gods glorious preſence, which is all in all, or all in every one, and yet but one in all, they will alwayes be coveting thoſe good things which others have, and they have not, rather then Contenting of themſelves with thoſe good things they have, and others have not. But when they ſhall enjoy that bliſſefull preſence, they ſhall not wiſh for any thing elſe. That preſence is to every ſoule that does enjoy it, what ever good it does deſire to enjoy. It is the fullneſſe and perfection of all good Every ſoule ſhall be beſt contented with that very good it draweth from that preſence, becauſe that preſence affords to every ſoule that very good wherewith it ſhall be beſt contented.

In loc.

In loc.

Erit omne bonum & non erit aliquod malum: erit quicquid voles, non erit quicquid noles. S. Auguſt *Soliloqu.*

Every Soule ſhall there enjoy an infinite Happineſſe, becauſe it ſhall enjoy an infinite Goodneſſe. And it ſhall be for ever enjoyed, without diſliking of it, or loſing of it, or lacking any of it. Every ſoule ſhall enjoy as much good in that preſence, by the preſence of that good, as it ſhall be able to receive or to deſire to receive. As much as ſhall make it fully happy. Every one ſhall bee filled ſo proportionably full; And every deſire in any ſoule ſhall bee fullfilled ſo perfectly in that preſence of glory, with the glory of that preſence, that no one ſhall ever wiſh for any more, or ever be weary of that it has, or bee willing to change it for any other.

Quicquid enim amabile aderit, nec deſiderabitur quod non aderit. S. Zegedin. *loc. Commun. In cæleſti beatitudine veracitèr ſine ſine gaudium eſt, ſine aliquo tædio manens æternitas, & inſpectio ſolæ divinitatis effuit ut beatius nil eſſe poſſit.* Caſſio. epiſt. lib. 2.

Indeed the fullneſſe of any evill is an evill fullneſſe, for it ever cauſeth wearineſſe, and bringeth wiſhings of exchanges: But the fullneſſe of joy in the preſence of God, does never create any wearineſſe, nor any beginnings of diſcontentedneſſe.

There is a *fullneſſe unto loathing*, And there is a *fullneſſe unto liking*

liking. A fullneſſe that cauſeth diſlike; And a fullneſſe that cauſeth delight. The luſtfull deſires of any ſinners are quickly ſatiate unto nothing. But the longing deſires of every ſaint in the preſence of God are for ever ſatisfied unto liking, and delight. All the deſires of the Saints, and Angells, in the preſence of God, are ſatisfied by their enjoying of his preſence, yet are they never ſatisfied with the enjoying of his preſence, as *Dionyſius Carthuſianus* very wittily. They are alwayes ſatisfied with it according to their owne deſires, and alwayes have deſires to be ſatisfied with it as they are: They ever enjoy it, without any loathing of it, and they deſire ever to enjoy it, without any languiſhing of it. Indeed they can never be wearyed with having of it; but you by this time may with hearing of it. *It is better by farre to have it, then heare of it.* This diſcourſe about the fulneſſe of joy in the preſence of God, and the pleaſures of his right hand for evermore, may not be like them here, it may not be for evermore. The Courſe of all thoſe pleaſures may not, cannot be cut off; but this diſcourſe about them may, and muſt. Yet here leſt all this long contexture ſhould unravell at this end by being thus cut off; I cannot but preſume to turne it in, and make an hem, or overcaſt it at the leaſt, that you may make ſome further uſes of it.

Dionyſ. Carthu. *de quat. hom. Nov. Art. 65.* *Quid enim aliud eſt Dei Opt. Max. cognitio, atq; amor ex ea, quam inexplebilis appetitus ad hærendi illius infinitati.* Jul. Cæſ. Scalig. *de ſubtil.*

And in the firſt place, becauſe there is the fulneſſe of joy in the preſence of God, and pleaſure at his right hand for evermore; therefore let us deeme it rightly as it is, a meere madneſſe in any man to dote upon theſe empty Shadowes of Earthly joyes, and theſe vaniſhing Seemes of worldly pleaſure which are but for the preſent. None but the meereſt *Naturall lack-wits* will preferre a worthleſſe pebble to a matchleſſe Pearle. And ſurely they can be no other but *meere Naturalls* which poſtpone the fulneſſe or joy in the glorious preſence of God, and the pleaſures at his right hand for evermore unto the joyes and pleaſures of this preſent world.

He that ſwops away Heaven for Earth makes a worſe bargaine for himſelfe, then *Glaucus* made with *Diomedes* when he exchanged.

χρύσεα

χρύσεα χαλκείων, ἑκατόμβοι ἐννεαβοίων, As the *Prince of poets* writes it, Golden weapons for weapons of braſſe; Armes worth an hundred Oxen fit for Sacrifices, for Armes not worth more then nine. What are the Joyes, and pleaſures of this preſent world, unto the fulneſſe of joy in the preſence of God, and the pleaſures at Gods right hand for evermore? Alas they are all as nothing. How firme and faire ſo ever they are in ſeeme, yet indeed they are but like the *Apples* (which *Joſephus* writes of) *neer unto the lake Aſphaltites, which periſh if they be but touched.*

Homer. Iliad

Joſeph. *de Bell. Judaic. lib.* 5.

I have ſeene a witty fancy portraied on a Table, where Juſtice was Seated holding a paire of Scales to weigh the Religions of the Proteſtants, and of the Papiſts one againſt the other. The Proteſtants put nothing but *verbum dei ſcriptum*, the written word of God into the Scale; But the Papiſts adde, and heape their *Trentalls* and all their *Decretalls*, the *Papall Chaire*, and the *Triple Crowne*, their Beades and all their *Bead-rolls of Tradition*, Their *Holy-Waterpots*, and all their *Magazines of holy reliques*, with all their *Trinckets, Traſh, and Trumperie* into their Scale, and under-neath their ſcale that grande Impoſtour, the Devill, is portraied hanging, and adding all the weight he can unto that ſide, yet all will not doe, all cannot counterpoiſe the weight and worth of the written word of God alone. And ſhould we take the *Balance of the Sanctuary*, and put the joyes and pleaſures of this preſent World into one Scale, and the joyes of Heaven or the fulneſſe of joy in the preſence of God, and the pleaſures at his right hand for evermore, into the other, and weigh them one againſt the other, wee ſhould find all worldly joyes and pleaſures to be but *as the duſt of the Balance*, yea, *lighter then vanity it ſelfe.*

Iſaiah 40. 15. Pſal. 62. 9.

Solomon was as wiſe as any Man of this World, yet could he never finde out any reall joyes, or pleaſures in this World. Onely by his wiſdome he could finde, that there are none here to bee found; let not us bee ſo unwiſe then, as to ſeeke them here, where *Solomon* himſelfe could never finde them. He could not finde them *under the ſunne*, let us then *ſeeke above it* for them. Μὴ κάτω δὲν πτερώμεθα, ſaith S. *Chryſoſtom*, ἀλλὰ τὰ ἄνω ζητῶμεν, let us not let our thoughts fall downwards to the

1 Kings 4. 29. 30. Eccleſ. 2.

S. Chryſ. Hom. 15.

Coloſ. 3. 1. the Earth, but fly to Heaven upwards. *Let us ſeeke thoſe things which are above. Let us ſeeke the fulneſſe of joy in the preſence of God, and the pleaſures at his right hand for evermore.*

And in the ſecond place, becauſe there is the fulneſſe of joy in the preſence of God, and pleaſure, &c. Therefore let us ſeriouſly conſider, what they loſe, that are excluded, and exiled from that glorious preſence of God for ever. Alas for them! their loſſe is beyond expreſſion & beyond imagination. No mortall man can either fathome the depth, or meaſure the greatneſſe of their miſeries, that are for ever deprived of that felicity. The miſeries of this world are a world of miſeries, yet are they all as nothing to the miſeries of hell; for hell is nothing elſe but miſeries; And the miſeries of hell are either in *pœna damni*, or in *pœna ſenſus*, In the puniſhment of Loſſe, or in the puniſhment of Senſe, or rather in both; The loſſe of all pleaſures, and the ſenſe of all paines together doe meet in hell, and make it to be hell; And the leaſt part of that puniſhment that is in hell is very great, but the other grievous beyond compariſon. The laſt is thought the leaſt; The puniſhment of Senſe is leſſe then that of Loſſe. *Denominatio ſumitur à principaliori*, The chiefeſt Godfather does uſe to name the child, and the principall part of the puniſhment does name the whole. It is not called Senſation from *pœna ſenſus*, but Damnation from *pœna damni*; to intimate unto us, that the loſſe of all the happineſſe in heaven is a greater unhappineſſe, then all the wretchedneſſe beſides. There may be many now in Hell enduring exquiſite tortures, that would gladly have them doubled for ten thouſand yeeres, upon condition, then to enjoy *the fulneſſe of joy in the preſence of God*, and the refreſhing pleaſures at his right hand for evermore. But alas! It muſt not be. When once the righteous Judge hath ſaid, *Depart from me ye curſed into everlaſting fire*, that their accurſed departure muſt be for ever, as well as their extremeſt tortures in that fire. Men muſt beware before then, and that we may take heed in time, let us take it into our ſaddeſt thoughts, or rather let us think it far above all humane apprehenſion, rightly to think what it is to loſe *the fulneſſe of joy in the preſence of God, and the pleaſures at his right hand for evermore.*

Pſal. 7. 12. Math. 25. 41.

And in the third place, becauſe there is the *fulneſſe of joy in the preſence*

presence of God, and pleasures at his right hand for evermore, therefore let us use our best endeavours, that we may get into that presence. *Summo labore summum bonum assequi necesse est*, saith *Lactantius*. The greatest pains must be employed to obtaine the greatest pleasure. Let us place our *Summū bonū* where of right we should, let us place our happinesse in that presence, and let all our aimes, all our desires, all our endeavours be to enter into it. Let the enjoyment of that presence be the ultimate end of all our wishes, and let us all be willing to purchase it at any rate. The price of it is, what the good man is, not what the great man has. *God asks not goods, but goodnesse for it.* He that hath so much of godlinesse or goodnesse in him as to give himselfe to God for it, shall not for ever goe without it. Let us bestow our selves and service upon the God of Heaven, that he may bestow the happinesse of Heaven upon us.

Lactan Institut. Divin. lib. 3.

Maximum ens est maximum bonum.

Pau. Ferrius *in* Scholas. Orthodoxi specimine. c. 3.

Cum formæ Dei sit sua bonitas, relinquitur ut cum Deus velit omnia propter se, vel ut quando agit propter se, ideo agat ut res bonitati suæ assimulentur. Idem Ibid.

And in the fourth place, because there is *the fulnesse of joy in the presence of God, and pleasure at his right hand for evermore*, therefore let us never be cast downe with Heavinesse, when any of our deerest friends are lifted up with joy at that happinesse, why should their fulnesse of joy fill us with griefe? If *ye loved me, ye would rejoyce because I said, I goe unto the Father*, said *our Saviour Christ* to his Disciples, *John* 14. 28. as much as to say, that the felicity of a friend should make us to be merry, rather then to mourne.

Nostros migrantes non amisimus, sed præmisimus. S. August. Epist. ad Italicam.

And in the fift place, because there is the *fulnesse of joy*, &c. Let us never be unwilling to lay downe this life of Sorrowes our selves for the taking up of that of joyes. It is no great Happinesse to live long here, nor great unhappinesse to depart ere long from hence. Onely they are happy in some measure here, that have lived long enough to dy so well, that they may live in happinesse for ever after death. This present life is no such desirable thing, but any man may find sufficient cause to make him willing *with Elias to have it taken from him.* When the *Patriarch Jacob* had lived here as long, and full as well as any here, and it may be longer then most, and better then any, he cast up his account by the help of his best Arithmetick, and found that the totall summe would amount to no more then the short Bill of a *few evill Dayes. Few and evill have the dayes*

Nam cum te æque ac me diligam necesse, est ut summum bonum non assequi, te tanquam me alterum cupiam. Bucherius in Epist. Paræneric. ad Valerian cognatũ suum.

1 Kings 19. 4.

of the yeeres of my life beene ſaid he to *Pharaoh*, *Gen.* 47.9. And which of all us here might not give in the ſame Reckoning if we would but audit our lives? The *Summa Totalis of Jacobs life* was very ſmall, ſo ſmall indeed, that he thought it meeteſt to multiply the ſame by dayes. The Inches of Dayes are the fitteſt meaſures for the Hand-breadth of humane life. The length of humane life is *but one ſpan*, and every day does ſhorten that little length at leaſt an Inch. *Jacobs* life was but of Dayes, and the Dayes of *Jacobs* life were in all but few; And all thoſe few Dayes of *Jacobs* life were evill, as he ſaid himſelfe, few and evill have they beene. And whoſe life may not be meaſured by dayes as well as *Jacobs*? And whoſe dayes of life are not few, as few as *Jacobs*? Whoſe life of Dayes is not ſhort, as ſhort as his? And whoſe few Dayes of life are not all evill, as evill as *Jacobs*? Who can looke upon them and not ſay truly, *few and evill have thy been*? But are all our dayes evill? Why then doe we all complaine, that they are few? Are not a few evill Dayes enough? Will any wiſe man wiſh for many evill Dayes? And againe, are all our evill Dayes but few? why doe we then complaine, that they are evill? Who may not beare with a few evill Dayes, that expects an Eternity of good Dayes, when theſe few evill Dayes are ended?

Pſal. 39.5.

Gen. 47.9.

In the laſt place therefore, if we doe beleeve the Truth in the words of the Text, if we be perſwaded, that there is the fulneſſe of joy in the preſence of God, and pleaſure at his right hand for evermore, then let us never reckon any ſufferings to be too many, or too great, or too long to be endured, for the obtaining of thoſe joyes and pleaſures that ſhall endure for ever. But let us reckon with S. *Paul*, *that the ſufferings of this preſent world are not worthy to be compared with the glory that ſhall be revealed in us*. Indeed *no affliction ſeemeth joyous for the time, but grievous*; And no time in affliction ſeemeth ſhort, but tedious; unleſſe with *Paul* we be perſwaded, *that our light affliction laſting but a moment, ſhall worke for us a farre more exceeding, and eternall weight of glory*. The Lord does make the bitternes of this life of ſorrowes to ſeeme the more imbittered to his ſervants, that the ſweetneſs of the life of joyes may ſeeme the ſweeter to them when they come to the enjoyment of it.

Rom. 8.18.

Heb. 12.11.

2 Cor. 4.17.

Yet that the bittereſt ſorrowes of this life may be the bettet reliſhed, the ſweeteſt joyes of life are promiſed to them that in their ſorrowes wait for joyes with patience. And to perſwade to patience in the midſt of ſorrowes, we muſt obſerve them to be common. What Militant Saint did ever *beare the Enſigne* of a Mortall life, without ſome *Croſſe*, or *Croſſelet* in it? Who could ever *blazon the Eſcocheon* of his Militancy, or Mortality, and not finde the *Field of his life to be charged* with *Croſſes Gules*, or *Croſſes Sable*? The *firſt Adam* could not; nor could the *ſecond*. And who indeed can wiſh for the heaven of happineſſe, or the happineſſe of heaven here, where the King of heaven went through an heli of miſeries? There can be no greater unhappineſſe in this life, than never in this life to have unhappineſſe. *Perpetuall proſperity does make a foole*; ſo ſayes one that was no foole. And *Proſperity perpetuall does marre a foole*; ſo ſayes another, and he the wiſeſt of wiſe men. Proſperity may ſometimes foole a wiſe man unto folly; and Adverſity may ſometimes tutour a foole to wiſdome. παθήματα μαθήματα, Many inſtructions are taught by afflictions; God ſendeth Croſſes in ſtead of Bleſſings unto thoſe he hateth, but he often bleſſeth thoſe with croſſes which he loveth. *It is well for them that they are afflicted.* It is very true that *Oppreſſion makes the wiſe man mad*; for ſo ſayes the wiſe man himſelfe in his Booke of the Preacher, *Eccleſ.* 7.7. And it is as true if we Preach it, that oppreſſion makes ſome madd men wiſe. But who is willing to be Schooled by ſo curſt a Pedagoge? But *volenter volenter*, whether men will or no it muſt ſometimes be ſo, and better ſo then worſe for ever. Too much it is for one man to enjoy two Heavens; And as great pitty it is that any one ſhould endure two Hells. And therefore I may truly ſay, that God of his goodneſſe, and his wiſdome, hath appointed one of each for every man. There is not onely an Heaven or an Hell for any one, but an Heaven and an Hell for every one. This preſent world is both, but unto ſeverall Men; It is the Sinners Heaven, but Hell it is unto the Saints on Earth. The ſinfull worldling takes his pleaſure here, he hath all his happineſſe here that he is ever like to have; here are all his joyes, and all his hopes of joy; He wiſhes for no other Heaven; he lookes

Nihil infelicius eo, cui nihil unquam evenit adverſi. Seneca *Fortuna quem nimium fovet, ſtultum facit.* Prov. 1. 32. *Vexatio dat intellectum.*

Pſal. 119. 67. 71

not after any other. He thinketh not of that to be enjoyed hereafter. Here would he live for ever if he might; But alas! It may not be. This world muſt not laſt alwayes; and though it might, yet might not his life in it; his life is but of few dayes, It ſoone muſt have an end. What wiſe man then would wiſh to live his beſt life firſt, ſeeing that it muſt ſo ſoone be loſt? Who would wiſh to have his heaven here, where he can ſtay but a few dayes? Yea where he cannot aſſure himſelfe to ſtay one day, or houre?

Againe this preſent world is a kind of Hell to others, or in ſtead of Hell unto them; It is a Place of Trouble, a Place of Suffering. But their ſtay here is ſhort. Now who would not rather endure the Hell of a few dayes miſeries here, and enjoy the Heaven of Eternall happineſſe hereafter, then enjoy the Heaven of a few dayes pleaſure here, and endure the Eternall miſeries of Hell hereafter? Temporall Pleaſures are dearly bought with the loſſe of Eternall; And temporall ſufferings are well requited with eternall Pleaſures. That is a miſerable happineſſe that muſt end in ſuch miſeries as muſt never end; And thoſe are happie miſeries that ſhall ſoone end in endleſſe happineſſe. This life is but a journey towards Death, and but a ſhort one; And Death is yet a ſhorter paſſage to a longer, and a better life. Indeed no Mortall Pilgrim can be weare of the longeſt journey of life, if by the way he does but well remember the endleſſe joys that he ſhall enjoy at his journeys end. But yet the ſhorter that his journey be, the ſooner ſhall he be at home poſſeſſed of thoſe joyes. And who would wiſh a long and tedious journey to himſelfe to keepe him long from the enjoyment of them?

That life of joyes is worth the wiſhing, that ſhall never have an End; And that End of life is full as worthy of our wiſhes, that ſhall begin the Joyes of that endleſſe life. And that end muſt be ere long; for *Vita brevis*, life is ſhort. *Man that is borne of a Woman is but of a few dayes, and full of trouble*, ſaith *holy Job*. He is of few dayes, that he may not live too long in trouble; And his dayes are full of trouble, that he may not long for more of them then a few. Mans dayes are full of trouble, that a few may ſerve his turne and make him weary of them; And his

Theophra.

Job 14. 1.

his dayes of trouble are but few, that he may not be too much wearied with them. It is mans great Miſery, that his few dayes are full of trouble; And it is Gods great Mercy, that mans dayes of trouble are but few: for if the Dayes of Mans life be full of trouble, it is well for Man, that his life of trouble is not full of Dayes. It is ill for Man that the troubles of his few dayes are ſo many; And it is well for Man that his dayes of trouble are ſo few. The few dayes of Mans life are full of trouble, that Man may dayly be minded of his duty in ſeeking for another life, better then this preſent; And Mans Dayes of Trouble are but few, that Man may not be wearied ſo as to leave ſeeking for that other life before that this doth leave him.

βύλει μαθεῖν διά τι καλὸν ἡ παρεῦσα ζωὴ; ὅτι τῆς μελλούσης σφάνων ὄζη. ζωὴς ἡμῖν ἐπόθησις γίνεται, καὶ ἀφορμὴ καὶ σκάμμα ἡδὺ ἐκεῖ S. Chryſoſt. Hom. 6. Corcydas.

Then let the Miſeries which accompany Mortality weane us from all fondneſſe towards this life preſent; And let the felicity of life eternall win us to long after that. The thoughts of the *Elyſian happineſſe* did ſo encourage a *poore Grecian*, a *meere Pagan*, at the inſtant of his death, that he rejoyced much to think of going to *Pythagoras*, and other learned Philoſophers; to *Olympus*, and other skilfull Muſicians; to *Hecatæus*, and other approved Hiſtoriographers; to *Homer* the Prince of Poets, and other famous Wits that were his followers. That Poeticall Paradiſe, the *Elyſian Field*, could make a Pagan give his *longum vale* to this preſent world with notable reſolution: And ſhall not the reall pleaſures of the Celeſtiall Paradiſe, the fulneſſe of joy in the glorious preſence of God, encourage a Chriſtian at his death to depart as comfortably as a faithleſs Grecian? Why ſhould Fantaſie in a Heathen be more powerfull, than Faith in a Chriſtian? Is not that company as good, which we beleeve to be in the glorious preſence of God, as that which he imagined to be in *Elyſio Campo*? And are not the joyes as many and as great? Why then ſhould not every true Beleever cheare up himſelfe at his departure by thinking of his going to S. *Peter*, S. *Paul*, S. *James*, S. *John*, and *to all that glorious Company of Apoſtles* in that preſence of God? And of his going to *Elias*, and

Hecatæus Mileſius Hiſtoricus celeberrimus. Volateran. Anthropol. Homeri duo fuerunt. Volateran Anthropol. l. 17.

Elisha, and *Isaiah*, and *Ezechiel*, and to *Daniel*, and all that *goodly fellowship of the Prophets?* And of his going to S. *Steven* the Proto-Martyr, and to *Ignatius*, and to *Justinus*, and to our *Cranmer*, and our *Ridly*, and our *Hooper*, and our *Taylor*, and all that *Noble Army of Martyrs?* And of his going to that Reverend *Patriarch Abraham*, the *Father of the faithfull*, and to *Isaac*, and to *Jacob*, and to all the *holy Patriarchs in the Kingdome of God?* And of his going to the holy Angels and Arch-Angels, and Thrones, and Powers, and Principalities, and to the *Spirits of all just Men made perfect?* Who can thinke of being thus transported, and not be transported with the very thought of it? Surely it must needs be a very Consolatory *Viaticum* to the soule of a dying Christian to thinke of exchanging Earth for Heaven, and the sordid Company of Sinners for the sweet society of Saints.

Hebr. 12. 23.

Quæ dementia est amare pressuras & pœnas, & lacrymas mundi? S. Cypr. *de Mortal.* *Egredere anima mea.* S. Hieron. *in vit.* Hilar. Luke 2. 29. 30. *Octogenarius ille cecinit olor.* Draxel. Zodiac. Christian.

Who can thinke of *Reigning* with *holy David*, and good *Josias*, and with *Christ Jesus* himselfe in his *Kingdome of Glory*, and still desire to bee subject to his owne corruptions, and the corruptions of others? Hee that thinkes upon the *fullnesse of joy in the presence of God, and the pleasures at his right Hand for evermore*, can never wonder that old *Hilarion* should entreate his owne soule to be packing thither.

When *Swan like Simeon* had but seene his Saviour in his state of Humiliation, hee could not chuse but sing his *nunc Dimittis*, *Lord now lettest thou thy servant depart in peace according to thy word.* When his Saviour and ours was come into this World, and hee had taken him into his Armes, hee desired leave then of the Lord to take his leave of the World, that so he might leave his soul in the Armes of his Saviour. And they that have seen their Saviour by the eye of Faith, as now hee is to be seen in his state of Exaltation, and have embraced him in the Armes of their affections, can never be unwilling to depart in peace, that with the God of Peace, and Prince of Peace, they may have *peace in life eternall*, and *eternall life in peace*, as S. *Augustine* turnes it very wittily. Are we not all *Pilgrimes* here? and are wee not allmost lost in dangerous wayes, and desperate Times? Who then can chuse but wish himselfe at home?

Augu. *de Civit. Dei. l.* 19. Psal. 39. 12. *Et ideo tanquam peregrinus ad illam Sanctorum omnium patriam festinabat.* S. Ambros. *de bon. Mort.*

Celum

Cælum Patria, Chriſtus via, & vita noſtra deambulacrum, Heaven is our Home, Chriſt is our Way thither, and this life is our Walke; Our Home is pleaſant, our Way perfect, but our Walke painefull; Yet there is a neceſſity of our Walke, and there is Adverſity in our Way, But there is Felicity at our Home. Wee are all here upon our Walke, And wee all have heard of our onely Way, and who does not wiſh with all his heart that he were at home? I'le ſpeak even all your Errands in a word, and ſend you homeward. Remember whither yee are going, and ſtay not by the way, for feare it be too late ere yee get home. Remember your Way; and ſtray not from it, for feare yee loſe your ſelves, and never come neere home; But be ſure to keepe your Way, and be content to travell hard, and yee may be ſure ere long yee ſhall reach home, and receive a *Wellcome home* by all the Saints in Glory, and a Crowne of Glory by Chriſt our Saviour, *and the fullneſſe of joy in the Preſence of God, and pleaſures at his right Hand for evermore.* Amen, Amen.

John 14. 6. Heb. 10. 20.

* * *

FINIS.

A SERMON OF THE WORLDS VANITY AND THE SOVLS EXCELLENCY.

Preached in the Cathedral Church of Saint *Paul*, in the fore-noone, *Octob.* 9. 1642.

By Edw. Willan *M. A.*
C. C. C. in Ca.

Homer. Iliad. 10.

Λαῖσοὶ μὲν γάρ τε βοές, καὶ ἴφια μῆλα,
Κτητοὶ δὲ τρίποδές τε, καὶ ἵππων ξανθὰ κάρηνα
Ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λεϊστὴ,
Οὐθ' ἁλετὴ ἐπεὶ ἄρκεν ἀμείψεται ἕρκος ὀδόντων.

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TO

The Worſhipfull *Robert Style*

Eſquire, his ever honored Patron.

AND

To the Right Worſhipfull *Robert Aylet* Dr. of Law,

and one of the Maſters of the

CHANCERY.

Gentlemen,

THis Sermon was appointed for the Croſſe; But I hope, there is no croſſe appointed for this Sermon. It came not at the Croſſe when it was preached; And I hope, no croſſe ſhall come at that when it is printed. It took ſanctuary in the Quire, and ſo was delivered to an extraordinary multitude of Hearers. But it now requires another kinde of ſanctuary, to be delivered from the multitude of ordinary Cenſurers. Your kinder countenances may prove ſuch a ſanctuary to it.

It is a Sermon of Merchant-Adventurers; *and it hath made me a Venturer, though no Merchant. And in this Paper-bottome I have made a twofold Adventure. The firſt is of this Tendry of Reſpect and Service to your Worſhips, for the gaining of your favours, for the Protection of the other. And that other is not an adventure of a Soule for the gaining of the World; but of a Sermon, about the World and the Soule, (into the World,) for the gaining of Soules.*

And your joynt favours (as I conjecture) may prove a very ſafe Convoy to it thorow the World. Cæptis aſpirate.

It was the one of your good Worſhips which called it then unto the Pulpit, or cauſed it to be called thither: And it is the other that hath now called it unto the Preſſe, or occaſioned the Printing of it. And now, whoſe ſhall I call it? It might ſometimes have been called mine: But it hath been miſcalled, I know not whoſe. I remember well, I heard the Character of a Sermon (from a young Practitioner) ſo like unto it, that I might juſtly challenge it. I muſt confeſſe the Title to it is not worth a quarrel; yet there may be right in a Penny as well as in a Pound. And the Poet Virgil *would not loſe his Title to a Diſtichon, by his perpetual ſilence. His Diſtichon was ſuch as he might very well own: And therefore, when he ſaw that* Auguſtus *did approve it, and that* Bathyllus (tacentibus aliis) *did aſſelfe the praiſes of it, he did inſcribe his lines againe, which were theſe,*

Ti. Claud. Donat. de vita. P. Virgilii Maronis.

Nocte pluit tota, redeunt ſpectacula mane:
Diviſum imperium cum Jove Cæſar habet.

And then ſubſcribed this claim unto them:

Hos ego verſiculos feci: tulit alter honores.
Sic vos non vobis nidificatis aves.
Sic vos non vobis vellera fertis oves.
Sic vos non vobis mellificatis apes.
Sic vos non vobis fertis aratra boves.

I ſhall ſpare the Young-mans name: I would not have him to be as Bathyllus *was,* Romæ fabula. *But I have preſumed to ſet both your Names before my Sermon, becauſe I know it hath been had before both your Worſhips. Be pleaſed with it from the Preſſe, as well as from the Pulpit; And let me call it Yours: And call me,*

Gentlemen,

Your Worſhips moſt
Humble Servant

Edward Willan.

Of the Worlds Vanity, and the Soules Excellency.

Matt. 16. 26.

For what is a man profited, if he ſhall gain the whole World, and loſe his own Soule? Or, what ſhall a man give in exchange for his Soule?

THe *Coral*, and the *Chryſtal*, are accounted *pretious ſtones*, by skilfull *Lapidaries*; And therefore, it is neither a fault nor yet a folly, for ſuch as finde them in their Travels to ſtoop down and take them up: Yet are they but *minus pretioſi*, of an inferiour worth with the chief *Philoſophers*; And therefore, it would not onely be a folly but a fault too, for any *Traveller* to turmoile himſelf in gathering of an heavy burden of theſe together; and in the mean time to neglect, or, for their ſakes to reject a richer bootie of *Jaſper-ſtones*, or *Saphir-ſtones*, or of *Amethyſts*, or the like.

We are all *Travellers* wandring through the wilderneſſe of this tranſitorie World, towards that *City of pure Gold, cleer as Chryſtal, the foundations* of whoſe *Wals are garniſhed* with *Berils*, with *Emeraulds*, with *Chryſolites*, and all manner of pretious ſtones, as St. *John deſcribes* that new *Hieruſalem*, *Revel.* 21.

Now in this our Pilgrimage we meet with *Marbles*, and we meet with *Jacinths*; with leſſe *pretious-ſtones*, and with more

more *pretious Gemms.* I mean, the leſſe worthy bleſſings of *Gods* left-hand, the more worthy *bleſſings* of *Gods right-hand*, Earthly Treaſures, and Heavenly Treaſures: And lawfull it is to gather the meaner of theſe Treaſures together, and to uſe the meaneſt of them: For God, who made them all, did make them good, and for the good of man it was, that he made them ſo.

Gen. 1. 29. 28, 29, 30, 31.

God made this preſent World for man, but man himſelf for another to come, farre better then this preſent; And man does fool himſelf extreamly, when he ſels the reverſion of that to come for ever, for this preſent, which is but for the preſent. That other is without compare: this but a very nothing to it. Let no man therefore overvalue this, or poſtpone that unto it. Let every man be ware, that in ſtooping down to take up Earthly Things, he does not let fall Heavenly: Or, that for the gaining of this baſer World of droſſie Earth, he doth not loſe the refined ſubſtance of his moſt precious *Soule*: For, *What is a man profited, if he ſhall gain the whole World, and loſe his own Soule? Or, what ſhall a man give in exchange for his Soule?*

The moſt *Emphatical* words in this Text are *Metaphorical*: For borrowed they are, either from that richer way of *Merchandizing* by *Whole-ſale*; or, from that poorer way of *Peddling* by *Retaile*. I muſt needs follow the *Metaphore* in my diſcourſe, and the rather becauſe it is in this Place, A place of Commerce. The very *Metropolis* of this Kingdome, the chiefeſt place of Merchandize; and the place of the chiefeſt Merchants and other Traders, that labour to gaine this preſent World, by the ſeveral wayes of chaffering for it. Here therefore give me leave to deale with you in ſome of your own terms, that ſo I may trade the Commodity of this Text of Trading with the greater profit to you.

Londinium ſonat Navale, vel Urbs navium, &c. Urbes plurimæ à navibus nomina tulerunt: uti Naupactus, Nauſtathmos, Nauplia, &c. Sed ex his nulla meliori jure Navalis nomen ſibi aſſumere poſſit, quam Londinium noſtrum. Tamaſi adpoſita, qui placidiſſimus rerum in orbe naſcentium Mercator, ſtatis horis Oceani æſtibus ſuperbus, alveo tuto, prælto, & navium quamlibet magnarum capaciſſimo, tantas Orientis, & Occidentis opes quotidie invehit, ut cum Orbis Chriſtiani Emporiis de ſecunda palma hodie contendat, &c. Camden in Brit. de Middleſex.

In the Text there are two Queſtions proponed to you.

The firſt in theſe Words. *What is a man*

man profited, if he ſhall gain the whole world, and loſe his own ſoul?

The ſecond in theſe, *What ſhall a man give in exchange for his ſoule?*

The firſt ſeems to relate to your Trading by way of *Commerce*. The ſecond, to your trading by way of *Merchandizing Exchange*. In both together, there are two Conſiderables,

1. The { Myſtery of / Miſery by } Worldly Merchandize.
2.

The firſt, in the firſt queſtion; The ſecond, in the ſecond: Yea both may be obſerved in either of both. I ſhall diſcourſe of both, as they are both diſcovered in the firſt queſtion, which refers to *Trading by way of Commerce*, In theſe words; *What is a man profited, if he ſhall gaine the whole World and loſe his own ſoule?*

Oſtenditur & quam inutile ſit lucrum vitæ temporalis imò totius mundi cum perditione animæ, & quam irreparabile ſit damnum perditionis animæ. Jaſen in commen. in concor.

In which words we may obſerve theſe Foure particulars,

I. A Merchant.
II. His Wares.
III. The Merchandize it ſelf.
IV. The Ballance of Trade.

Firſt, the *Merchant*, *Man*: What is a *man* profited?

Secondly, the *Wares*, and they are of two ſorts.

The 1. Imported.
The 2. Exported.

The *Ware imported*; the whole World.
The *Ware exported*; his own Soule.

Concerning the firſt, two Circumſtances are conſiderable.

1. A Variety.
2. A Monopoly.

The *Variety*; the *World*.
The *Monopoly*, the *whole World*.

Concerning the ſecond, three Circumſtances are remarkable;

1. The Qualitie or Nature.
2. The Quantity, or Number.
3. The Propriety, or Relation.

For

For Nature or Quality, it is *a Mans Soule*; For Number or Quantity, it is his *One ſoule*, his onely ſoule, in the ſingular number; For Relation or Propriety, it is *his own ſoule. And loſe his own ſoule.*

Thirdly, the *Merchandize* it ſelf, or the Negotiating of the Trade, which is notably ſet forth unto us by a ſtrange Paradoxe, of gaining, and loſing by the ſame bargain; yea of gaining the whole World, and loſing by the bargain. *gain the whole world, and loſe his own ſoule.*

Fourthly, The *Ballance of Trade*, which in the Dialect of Merchants, is nothing elſe but an exact Computation, or the caſting up of a juſt Account, thereby to know what is loſt, or gained by the Merchandize. *What is a man profited?* as much as to ſay, Ballance the Trade, compute the worth of the Ware exported, with that of the Ware imported, and then tell me, *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoule?* Theſe Minutes of the Text ſhall be the Meaſures of my Time, and your Patience.

Sir *Ralph Maddiſon*, in his *Englands looking in and out.*

Firſt of the Merchant, *Man. What is a man profited?* By a man here, our Saviour meaneth any man whatever: He ſpeaketh here not only of ſuch as compaſſe Sea and Land to gather the Riches of this World together, as *Ferdinandus Magellanes* did, and as our *Drake*, and *Cavendiſh* after him, with other *Circum-Navigaters*. Nor ſpeaks he only of ſuch as adventure to ſome ſpecial, or particular Ports or Places of Merchandiſe, ſuch as *Alexandria*, and *Aleppo*, the *Grand Caire*, and both the *Indies* are, as that Royal Merchant King *Solomon* did, who ſent forth ſhips from *Ezion-Geber* for the transfretation of Gold from *Ophir*. And as that neighbouring Prince of ours, that ſets forth ſumptuous *Plate-Fleets*, for the importation of his *Perulania*. But he ſpeaks of any Man, that adventures the loſſe of his Soule, by any way of Traffiquing for this preſent World. For thus an indefinite Interrogation may very well

Ferdin. Magellan. Portuga. rei nauticæ peritiſſimus, impetrata claſſe 5 navium à Cæſare, an. Dom. 1519. 10 die Auguſt. ex Hiſpali ſolvit, Canarias adit, ab iis recte Braſiliam navigavit. Navis ejus à ſociis in Hiſpaniam ducitur, 6 Septem. 1524. Hæc prima fuit Navigatio.

Drake *Id. Decemb. 1577. ex Anglia ſolvit, toto terrarum orbe circumnavigato, domum redit 4 Kal. Octob. 1580.*

Tho. Cavendiſh *ex Anglia ſolvit Jul. 21. 1586. totum terræ ambitum circumnavigavit, & rediit Sept. 15. 1588.*

1 King. 9. 26. 28

well the universal, in the Interpretation. And this French Title *Merchant* (as *Ambroſe Calepine* asserteth) may be given to any man, that any way deales or chaffers for any thing in this World, whether it be for his own uſe, or to trade away again to others. And surely such as adventure the loſſe of an Eternal eſtate in Heaven, for the gaining or the increasing of a Temporal one on Earth, are very Merchants indeed. Now of such, and unto such this Question is most fitly propounded: *What is a man profited, if he shall gain the whole world, and loſe his own ſoule?* *Diction. Hexag.*

Thus we have found out the Merchant, *Man*, any man. Now let us look upon the Wares, and they are (as you have heard) of two sorts: The first, Imported; the second, Exported.

First of the Ware Imported, concernig which two Circumstances are to be considered. 1. A Variety. 2. A Monopoly.

First of the Variety, *The World.* Now the World may be considered two wayes:

1. Philoſophically.
2. Theologically.

First Philoſophically, and so indeed the World is nothing else but a Variety of things in a beautiful Order. The εὐταξία, or beautiful Order in that Variety hath given the Appellations to it, both in Greek, and Latine. It is *ordinata compages rerum omnium*, a well-disposed Pack of all kinds of Wares. *Omnia Corpora simul sumpta dicuntur Mundus*: All Physical Bodies taken and compact together are called the World: But there are no Merchants (as I conjecture) that trade for this World in this Philoſophical sense. And therefore secondly, the World may be considered in a Theological sense; and so it must be in this place. *Conimbr. lib. 1. de Cœlo, cap. 1.*

In a Theological sense, by the World is meant the Honours, Riches, and Pleasures of this present World. He that gains a Variety of these, is sometimes said to gain a World of Riches, and Honours, and Pleasures: It is much for a man to gain all these; but it is more for him to gain as much as the Text doth speak of: For here's not onely *Bell. de Gemit. Columbæ, lib. 3. cap. 10.*

the Variety in *the World*, but the Monopoly of all theſe, and of all of all theſe, in *the whole World:* ---- *gain the whole world.*

Archb. Abbots *Deſcription of the World.* Dr. Heyl. *Geogra.*

Could one Merchant but engroſſe the Artificial Wares of all *Quinſaio*, or all the *Alexandrian* Wares, or all the rich Perfumes, or coſtly Drugs, or fragrant Spices of *Arabia felix*, it were enough, and more then enough to tympanize his heart with the *proudeſt thoughts of the Wealthy.* And yet, alas, all theſe *Alls* together can amount to no more then a little Packet or a worthleſſe Fardle, in compare with that Ingroſſment in the Text, the gaining of *the whole World.* Yet ſee, the Saviour of the World does queſtion this great gain, whether it may be rightly called Profit or no: yea rather He puts it out of queſtion, by putting forth of this queſtion, *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoule?*

Indeed theſe words are not only one, but two Queſtions: the firſt is *Abſolute*, the ſecond *Hypothetical.* The firſt is in theſe words: *What is a man profited, if he ſhall gain the whole world?* The ſecond in theſe, added to the former by way of condition: *And loſe his own ſoule?*

First of the firſt. But firſt obſerve, that it is but a meer ſuppoſition, that is the foundation of both. Our Saviour ſpeaketh only καθ' ὑπόθεσιν, by way of ſuppoſition, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, *If he ſhall gain the whole world*, i. e. ſuppoſe it were poſſible for him ſo to do, and that he ſhould do ſo: I ſay ſuppoſe it. But *ſuppoſitio nihil ponit*, The bare ſuppoſing of a thing to be, is no proving of that thing to be as it is ſuppoſed; That may be ſuppoſed to be, which never was, and that which never ſhall be, yea that which never can be. Such is this thing ſuppoſed by our Saviour, the gaining of all this preſent World.

For alas! it is not all the plodding in the World, nor all the projecting for it, that can gain it all. Oh no! It is not all the griping Uſury, nor all the pinching Miſery, that can draw ſo much as *ilia terræ*, the Guts and Garbage of the Earth into one mans Coffers, no not ſo much as the white or yellow Intrails of the *Indian-Earth.*

Suppoſe

Suppoſe that a man could have a mind more covetous then *Midas* had, or be more dunghilly-minded then *Craſſus* or *Hortenſius*; And ſuppoſe that ſuch a man were more ingenious to invent new projects to gain the World, then the old *Athenians* were, which were the very *Minters of Arts* and *Sciences*; And ſuppoſe he could be more aſſiduous in all his Negotiations, then the moſt *induſtrious Hollander*; and more deceitful in all his dealings, then the moſt *perfidious Carthaginian*: yet could he never engroſſe the whole World.

Ovid. metam. lib.11.

Valer. Max. lib.9.cap.4.

It is nor improper that the *Ielian*(i.e. the *Hollander*) be compared to the *Ant* for his ſedulity and labour. *Vocal Forreſt.*

Let this Merchant, *Man*, have never ſo great a Stock to begin the World with, and let him drive never ſo good a Trade to increaſe it, yet muſt he never think to gain the whole World. Were he the onely Sonne of a ſecond *Pyrrhus*, and the onely Nephew of another *Craſus*, and ſo had both their wealths to ſet up with; And were it poſſible for him to uſe a Conſcience more cauterized then the worſt of *Jewes* in the hardeſt wayes of Uſury; And could he have an Head-peece more crafty then that of *Mahomet* in the myſteries of Merchandiſe, and an Heart more greedy then his, and Hands more violent in robbing of other Merchants in their travels; And could he be more fortunate then *Polycrates* himſelf, that was the very Favourite of Fortune, as *Herodotus* hath ſtoried it: yet would it ſtill be τὸ ἀδύνατον, a thing impoſſible for him to gain the whole World.

Volateran in Anthropologia.

Archb. Abbot, *of Arabia, in his Deſcrip. of the world.*

Herodot. in Thalia 78.

Though *Machiavels* Policy, and *Catalines* Activity, and *Hectors* Valour, with that Martial proweſſe of thoſe two *Thunder-bolts* of *war*, *Menelaus* and *Agamemnon*, ſhould all meet in one man: yet could they never advance him to the abſolute Command or Governance of the whole World. The greateſt *Monarchies* of all, that ever were in the world, were never truly univerſal, of all the world. Indeed *Nebuchad-nezzar* was a mighty Monarch in *Syria* and *Chaldea*; And *Cyrus* had vaſt Dominions, when he had joyned the Kingdome of the *Medes* unto the *Perſians*: yet both their Territories had their *Frontiers*. And though the prodigious Avarice, and boundleſſe Ambition of *Alexander the Great*

affected the Soveraignty of more then one *whole World*, (as *Plutarch* ſtories it of him) yet could he never reduce the whole of this *one World* unto his *Grecian Monarchy*. Nor could thoſe Noble Victors, *Caius Julius Cæſar*, and *Octavianus Cæſar Auguſtus*, ſubjugate the whole unto the *Romane Eagle*, by all their notable Victories. And without all controverſie, the ſole Command of all the World, is too great a Soveraignty for any one Man in the World. It muſt needs ſeem a very mockery, for the ſullen *Dons* of our neighbouring Nation to ſooth their Soveraign up with the fondly-affected Title of *Catholique Majeſty*. Me thinks that ominous Rebellion of *Catalonia*, with that fatal Revolt of *Portugal*, without the thinking of others that led them the way, or that are like to follow them, might fully inſcoffe them with the apprehenſion of that diſlike which the undoubted *Monarch* of Heaven and Earth hath often ſhewn unto ſuch generall Claims. Though many and many *Monarchs* be the *Supreme Governours* in their ſeveral *Monarchies*; yet may no *Monarch* in the World claime any title to the *Monarchy* of the whole World. It is an honour belonging to God alone: And *mine honour* (ſaith he) *will I not give to any other. It is He that is cloathed with Catholique Majeſty. It is He that is King. The Lord reigneth* (ſaith the Pſalmiſt) *and let the Earth rejoyce, yea let the multitudes of the Iſles be glad thereof*, Pſ. 97.1. He reigns not only over one, but all the Iſles; nor reigns He only over Iſles, but over the Continent too; for *He is King over all the Earth*, Pſ. 47.7.

Rex Regum & Conſanguineus Deorum. Q. Curtius, l. 2.

It was but an Uſurpation in *Darius* the *Perſian*, to ſtile himſelf *The King of Kings*. And it is no leſſe preſumption in the *Pope* to aſſelf that Title. It is a Title belonging to God alone, who is (as S. *Paul* proclaimes him) the bleſſed and onely Potentate, ὁ Βασιλεὺς τῶν Βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, *The King of Kings, and Lord of Lords*. 1 Tim. 6.15.

And certain it is, He never made the whole World for any one man. Yet when any one ſhall prove himſelf the *ſole Heire* of the *Protoplaſt*, the World will give him leave to claim his Propriety in the whole. But for the preſent, the Poſſeſſions of *Adam* are parcelled almoſt into as many Parti-

cles,

cles, as his Nature is into particular Persons; which numerous Progeny knows not how to acknowledge any Lord Paramount amongst them, besides that onely true God, whose Throne is in the highest Heavens.

Nor may the Christian World acknowledge any Catholique Commander besides our Saviour Christ, who is Emmanuel, God with us: The God of Gods, as well as, Lord of Lords. Yea God of God, Θεὸς ἀληθινὸς ἐκ Θεοῦ ἀληθινοῦ, very God of very God, as the *Nicene Council* hath well explain'd the second Article of the Apostles Creed against the *Arrian Heresie*.

Those that are learned know, that the government of the Church is neither Popular, nor Aristocratical, but a Monarchie. Of the Universal Church onely Christ is the head and chiefe; and therefore the state of it is Monarchical, *&c. Whitgifts Defence of the Answer to the Admonition, tract.* 17.

It was intolerable Pride in that Romane Prelate, that first contended for the supreame Headship of the Christian World. Indeed, this very sin of that very Man, hath plainly proved him to be that very *Man of Sin*, that St. *Paul* forespake of, 2 *Thess.* 2,3. It must needs be deemed a most hatefull inclosure, for any *Subject* in the Kingdome of Christ, to take in all the Commons of the Christian World: And yet alas! the World Christian is a very little one, a smal Manor; a very little Lordship in compare with the vast dominions of the great *Sultan*, and grand *Sophie*, and other parts of the World not Christian.

But suppose a man could gain the *Monarchie* of the World, not of the World Christian onely, but of the whole World; yet still the Question may be asked, *What is a man profited?*

For such soveraignty would neither make him the sole Possessour, nor yet the proper Owner of the whole World: For still the Subjects should *not onely have the Possession of, but a true, and just Right, and Title to, and Property in all their Goods and Estates*; yea, and perhaps some churlish *Nabals* might have *full-Coffers*, when such a Monarch might have an *empty Exchequer*.

Constitut. 1. made at the Convocation 1640.

But to put the Supposition as high as our Saviour Christ here puts it in the Text: Suppose a man should gain, not onely the empty Title to the World; but the full possession of the whole World; yet still the Question may be asked,

What is a man profited?

For what's the World, the whole World, but a Shop of vanities, a Store-house of vexations, a Stall of toyes and trifles, *lighter then vanity it self? Vanity of vanities, ſaith the Preacher, Vanity of vanities, all is vanity. And what profit hath a man of all the labour which he taketh under the ſunne.* Eccleſ. 1. verſ. 2, 3.

Man diſquieteth himſelf in vain to gain the World: and what is it that he gaineth by it, but a world of diſquiet? Suppoſe he gaines the World and all of Vanities, even all the Vanities of the World; what profit is there in ſuch gain? What profit can it be to gain a World full of nothing elſe but emptineſſe, a World empty of every thing but nothingneſſe?

This Worlds every-thing is the Wiſemans nothing: *Omnia nihil*, All is nothing: yea, the nothingneſſe of nothing. *Omnia vanitas*, all is vanity; not vain onely in the Concrete, but Vanity in the Abſtract: Yea, *Vanitas vanitatum*; in the Abſtract of that Abſtract, Vanity of vanities, *i.e. vaniſſima*, moſt vain, ſaith *Hugo Cardinalis*. What are the chiefeſt ſeeming ſome-things of this World? Pleaſurers and Honours, and Riches, they are. And what are they? Are they not all vaine? altogether vanity?

Nihil aliud ſunt quam meræ nugæ. Jo. Fran. Pi. Miran. lib. 2. de Mort. Chriſti.

Solomon the wiſeſt of Kings and of men, that did know as much as any man, or King of them; for he knew them by Inſpiration, by Speculation, and by Experience; and upon his certain knowledge of them he gives this Character, that they are all Vanity. They are all but vanity in reſpect of their Inſtability or mutability; ſo *Hugo de Sancto Victore*. And they are all but vanity, in reſpect of their inſufficiency, and meere vacuity; ſo *Hugo Cardinalis*. They cannot continue with man when he has them; nor can they content him whileſt he has them, though he has them all. But let's conſider them ſeverally; And firſt let us conſider ſeriouſly of *Worldly Pleaſures*. What are they? Indeed they are miſcalled Pleaſures; but alas! they are not Pleaſures indeed, but the ſhadows of them. The joys of the World have a world of ſorrows waiting on them, and the ſweets of content in them

Hugo de Sancto Victore in Eccl. Hugo Cardin. in Eccleſ.

them are imbittered with more diſcontents adhering to them. Alas for them! The Brooks of worldly Pleaſures are very ſhallow and ſoon dryed up. The very Sources of them are *like broken Ceſternes that can hold no water.* The Flowers of world'y Pleaſures are all *Ephemerons*, or like to *Jonah's Gourd*, growing ſpeedily, and gone as ſuddenly. The faireſt Noſe-gayes of them are but for a ſhew, and that ſhew but for a moment; yet the greateſt part of the World are taken with ſuch ſhews. The ſeems of pleaſures are the greateſt Witches in the world, and the greateſt of the world are bewitched with them. Indeed like Witches they can doe miſchief to many, but little or no good to any: And like Witches, they uſe to doe moſt hurt to thoſe, that are moſt inward with them. The life of worldly Pleaſures, like that of Witches, is very wicked; and their end, like that of Witches, is very wretched: for theſe Pleaſures of ſin for a ſeaſon, muſt end in thoſe ſufferings of puniſhment which muſt have no end. Let us then beware of theſe moſt fatall Inchantments of the Fleſh, theſe grand Impoſtures of the Wor'd, worldly Pleaſures; let us overcome theſe ſinnes of Pleaſures, leſt the pleaſures of theſe ſins do overcome us. And here let's leave theſe vain pleaſures, that we may come to Honours. And what are they?

Ephemeron, a Plant of one dayes continuance. *Pl.n.Nat. Hiſt.l.25.13.* Jonah 4.6,7.

In the Second place then, let us ſeriouſly conſider of *Worldly Honours*: Are they alſo all but Vanity? Yes, they are more then vanity, but yet they are Vanity; *They are vanity and vexation of ſpirit.* They are Vanity when they are gotten, but vexation of ſpirit ingetting, and vexation of ſpirit in loſing: they are hardly gotten, but eaſily loſt.

The Bubble of Worldly Honour is hardly blown up to any bigneſſe by the breath of many friends; but eaſily broken by the blaſt of a few enemies: yea, it is often broke by their breath that blow it up, and ſometimes whileſt they are blowing of it. It is ἀτμὸς ἀτμῶν, the vapour of vapours, and Ayrie thinneſſe, and the very thinneſſe of the Ayre, it vaniſheth whileſt it vapoureth: It turns to nothing when it ſeems the greateſt ſomething: It is a vexatious vanity, depending upon that which is lighter then vanity it ſelf: The lighteſt Plumes of Worldly Honours are toſſed

up

up and down, and up and down by the lighter puffs of Popular humours. *Vulgus Proteus eſt ipſiſſimus.* The reſpects of the Protean many, are more changeable then the Aſpects of the Moon her ſelfe. The *ſalvetes* and *valetes*, the embracements, and the baniſhments, the applauſes and diſgraces, which the four *Scipios* met amongſt the *Romans*, may ſufficiently atteſt the *Mutability* and *Lunacy* of the *Bedlam many.* Yea the Hiſtories of *Socrates*, of *Phocion*, of *Demoſthenes*, and of *Demetrius Phalerius*, are approved Teſtimonies of the Worlds Athenian Inconſtancy. But we need not beat the wideſt fields of Humanity for ſingle Inſtances; we may ſpring & retrive whole Covies in the Authentick Hiſtories. Our Saviour Chriſt with his Diſciples are cryed up and down by the mutable many. *The ſame fountain cannot ſend forth ſweet water, and bitter, at the ſame place*; yet the ſame men at the ſame mouths did ſend forth the ſweeteſt language of Commendation, and the ſowreſt language of Condemnation of the ſame Objects of their violent love, and violent hatred. That ficle multitude that cryed out *Hoſanna to the Son of David, Hoſanna in the higheſt*, in honour of our Saviour, did preſently cry out in fury againſt him, *Let him be crucified, let him be crucified.*

Plutar. Plin. Sec. Valerian. Eraſm. Apoph. Valeri. Maxi.

Matth. 21. 9.

Mat. 27. 22, 23.

S^t *Paul* and *Barnabas* were one while greatly admired by thoſe fond Zealots, or zealous Fondlings, the *Lyſtrenians*, they *cryed out to one another in the Lycaonean language, that the Gods were come down unto them in the likeneſſe of Men.* They thought that *Paul* could be no leſſe then *Mercury*, nor *Barnabas* then *Jupiter*, and much they had to do to reſtrain them from offering ſacrifices to them as Gods. But preſently this Spring-tide of Popular applauſe abateth to as low an Ebb of cauſeleſſe, ſenſeleſſe, and maſterleſſe contempt; Oh how this Sea of Men does turn and return, and turn, and turn again. They *defie* them now, which even now they *Deified.* Thoſe violent hands which even now could ſcarcely be reſtrained from offering Sacrifices to *Paul* and *Barnabas*, as unto gods, can ſcarcely be reſtrained now from offering them as ſacrifices to the fury of Men. What Man then upon the ſerious conſideration of this inconſtancy of World y Ho-

Act. 14. 8, 9, 10 11, 12, &c.

nour,

nour, would once adventure the loſſe of his eternall weight of Glory for it. Thoſe that are now lifted up to the *Excellency* of *Honor*, and to the *Honor* of *Excellency*, by the men of voice, may ſoon have all their Honors laid in the duſt by the voices of men. And yet that the voice of the Common-people is the voice of God, is the common voice of the people; and that the Multitude cannot erre in judgement, is the judgement of the multitude, but a judgement full of errour, for the greateſt multitudes are wont to wander in the broadeſt wayes of Errour, and they that run with the multitude to ſeek for World'ly Honours, may loſe their Honours by the Multitudes in this World, and themſelves with the Multitudes in the World to come.

2 Cor. 4. 17.

Matth. 7. 13.

In the laſt place, let us ſee the vanity of Worldly Riches. When *Solomon* had viewed, and reviewed all the Works that he had wrought, and all the labours that he had laboured to do, he audited this account of them all, that they *were all but vanity and vexation of ſpirit*, and *that there was no profit under the Sun*, Eccleſ. 2. 11. Be then perſwaded by S^t *Paul*, and *truſt not in uncertain Riches*. There is nothing more uncertain, nothing more unfaithfull: σήμερον μετὰ σε, ἄυριον κατὰ σε, ſaith S. *Chriſoſtome*, to day with thee, to morrow againſt thee. Let us not make Riches our God, and Poverty our Devil, leſt our Riches do part us from God, and pack us to the Devil. The Devil is ὁ θεὸς τοῦ αἰῶνος τούτου, *The god of this World*, as the Apoſtle calls him, 2 *Cor.* 4. 4. from Worldly Riches was he called *Pluto*, or from his name Πλουτῆος were they called Πλοῦτος. Thus did the Greeks of old entitle him to Worldly Riches, and entail their Worldly Riches upon him. Let us not entitle our ſelves to them by him, nor him unto our ſelves by them. Let us never place our Heaven in them, ſeeing Hell it ſelfe is ſo near unto them: and ſeeing that we may not place our Happineſſe in them, let us never ſet our hearts upon them. Nothing ſhould have Mans heart, but that which is his Heaven, or does relate unto it. ἐν τῷ ἐυεργῷ ἀληθῶς πλοῦτος ἀκήρατός ἐστι, ſaith Saint *Chryſoſtome*. The Riches that are truly everlaſting are all in Heaven, and all the Riches that are in

Οὐδὲν ἕτως ἄπιστον, &c. S^t Chryſ. Hom. 2.

Chryſoſ. Hom. 2.

In comparatione æternorum bonorum vana sunt omnia etiam bona temporalia. S. Greg. Mag. in Prim. Sam. cap. 12.

Heaven are truly everlasting. Let not us then seek for Riches here on Earth, as for our Heaven: But let us seek for Heaven, that may be more then Riches to us for ever hereafter. Alas! these Worldly riches, in compare with those of Heaven (as S. *Gregory* tells us) are altogether vain, yea vanity it self, as *Solomon* speaks them in the same sense.

But here let us advance the Supposition one step higher: Let us suppose the Riches of the World to be neither vanity nor vain, but to have reality and worth in them, yet still the Question may be asked, *What is a man profited?* For what profit can it be to a man to gain such things, as he may not think his own when he has gained them, nor use them as his own? They that get these Worldly Riches by ungodly means, are by those means indebted to the *God of*
2 Cor. 4. 4. *this World* for them: And he will be paid by all his Debtors; They may all look to be arrested at his Suit, and cast into the prison of Hell, but may not look to get out thence *untill they have paid the uttermost farthing.* And as for such as use the lawfullest means to get them, they may not use them as they list or will themselves when they have got them: For why, they are but Servants, in receiving of them; but Trustees, in keeping of them; and but as meer Stewards they must be, in accounting for them. Now it is very re-
1 Cor. 4. 2. quisite in Stewards *to be found faithfull*; Faithfull in all Imbursements, faithfull in all Disbursements, faithfull in all Intrustments.

God himself was the Maker of all this World. And he himself is the Master of it. He is the Author of all good in the World. And he is the Owner of all the goods of all the World. Man must ever therefore have respect to him, and to his pleasure, in the using of his goods. There must at last be a generall Audit, and man must reckon for all; And woe unto him, if he makes not an even Reckoning. An even Reckoning is hard to be made, though never so small, but the greatest Reckonings are hardest to be made even. There is no *Euge* to be expected from the Master, without an even Reckoning from the Servant: Nor can the Servant make his Reckoning even then, unless he be now *fidelis in minimis,*

minimis, faithful in the ſmalleſt driblets, faithfull to the utmoſt farthing, careful not to waſte the very minutes of his Maſters goods, by miſpending of them. He is ſaid to waſte his Maſters goods, that does miſpend thoſe goods by riotous courſes, which are entruſted in his hands. And for his waſting of them ſo, he is ſoon to be diſcarded from all Entruſtments by his Maſter: *Redde rationem villicationis tuæ*, ſaith his Maſter to him, *Luke* 16.1. Come, *give an account of thy ſtewardſhip, for thou mayeſt be no longer ſteward. Durus eſt hic ſermo:* This is an hard ſaying: But it it ſaid, and it muſt be ſo; There muſt an Account be given. And now doth not this great Rich Worldling begin to wiſh that he had ever been a *Lazarus*, rather then a *Dives?* That he had never been entruſted with ſo much of this Worlds goods, that ſo he might not now have had ſo much to reckon for? But *to whom much is given, of him there is much to be required.* He muſt now anſwer for all. He had a great Truſt committed to him, and now he diſtruſts his Reckoning the more. The Reckoning is ſo great that he is to make, that he makes no reckoning to ſave himſelf when he hath made it. By the very Summons to the Audit, he hears an Exauctoration decreed againſt him, *He may be no longer Steward.* For miſſpending that part which he had, he muſt now part with all that he hath. But all that will not ſerve the turn: For what he hath is none of his, but his Maſters; and it will not ſatisfie for that he hath miſ-ſpent of his Maſters. And therefore what he is, *Soul and Body*, muſt be ſold, that payment may be made. Now tell me, where is his profit? He willingly loſt that other, that better World, for this; and now hath loſt both this, and himſelf, with that other.

Luk.16.19,&c.

Luk.12.48.

Divitiarum acquiſitio magni laboris eſt, poſſeſſio magni timoris, amiſſio magni doloris. Idiotæ Contemplat. de amore divino. c.33.

But let us put the Suppoſition one ſtep higher: Let us ſuppoſe a man to gain the World, and to uſe it as he ought. Yet ſtill the Queſtion may be asked,

What is a man profited?

For why, ſtill he cannot keep it; He muſt be taken from that by death, if that be not taken from him before. *It is appointed for all men once to die.* And there is no man that knoweth either how he ſhall die, or where he ſhall die, or when

Heb.9.27.

he ſhall die: But this every man may know, that when he doth die, he ſhall carry nothing with him of all that he gained when he lived. *Naked came I out of my mothers wombe,* ſaid holy Job, *and naked ſhall I return thither.*

Job 1. 21.

That great *Sultan* that conquered the Chriſtians in the Eaſtern Countries, and gained the Holy Land from them by his Conqueſts, was conquered himſelf ſoon after by Death, and carried captive to another World, and ſo was forced to leave even all his Worldly pomp and riches here behind him. As it was expreſſed to the life at his Funeral-Solemnities: For then *his ſhirt or ſhroud was put upon the point of a Lance* (according to his fore-appointment) *and ſo carried before his Hearſe, whileſt a plain Prieſt proclaimed with a loud voice, That* Saladine *the great Lord and Governour of* Aſia *is dead, and of all his Worldly wealth he carried nothing with him, but left his very ſhirt or ſhroud behind him.* It may be *Saladine* had gained more then he could well tell how to ſpend, yea much more then he could tell how to ſpend well. But what profit was it to him, when he was ſo quickly parted from it? His time to have it was but ſhort, and it may be his enjoyment of it was not all that time he had it. But let us put the ſuppoſition higher yet. Let us ſuppoſe a man to gain the World, and to live longer in it then *Saladine* did: Yea let us ſuppoſe his years to be as many as *Mathuſalems* dayes were by appointment: Yea let us make him immortal by our ſuppoſes. Yet ſtill the Queſtion may be asked,

Knoll. Turk. Hiſt. Sabellic. Enn. 9. l. 5.

Geneſ. 5. 25, 26, 27.

What is a man profited?

Pſ. 102. 26, 27. Matth. 5. 18. 2 Pet. 3. 11. 12 *Zanch. Miſcellaneor. lib. 1. de fine ſeculi. Nihil enim eſt magnum re, quod parvum tempore nec longis dilatur gaudiis quicquid arcto fine conditur.* Eucher. ad Valerianum.

For why, though his life ſhould never have an end, yet there muſt be an end of the *World. And that end of the World may be* e're a day to an end. How quickly might he ſee the conflagration of all, by that moſt fatal fire that muſt demoliſh all? This preſent World is momentarie, but that to come for ever. Yet the great Gainers of this preſent World, are wont to look ſo much after this World, which they get, that they forget the World to come, which they ſhould look after: And by the greatneſſe of their gaines in this World, they gaine that Worldly greatneſſe, which makes them too great to enter in at the ſtreight gate of that better World,

World; & ſo when this world muſt be burnt with fire, they muſt needs burn with it for want of entrance in at the ſtreight gate. But let us put the Suppoſition as high as it can be put. Let us ſuppoſe a man to gain the World, and never to loſe it again, either in whole, or in part, by being taken from that by Death, or by having of that to be taken from him by fire. Yet ſtill the Queſtion may be asked,

What is he profited?

For why, for all this he may be ſtill a poor man, a diſcontented man, an unhappy man. Unhappy by being diſcontented, and diſcontented for being poor. Indeed he hath riches enough, that is contented with the riches that he hath. But alas! it is not the whole World, nor a World of Worlds that can content a Worldly minde, or make it think it hath enough. The deſires of Mans heart are infinite, and the World but finite, and therefore it cannot ſatisfie them to contentment. This preſent World was ſo ſmall a thing in compare with *Alexanders wiſhes*, and the vaſtneſſe of his deſires, that he did even ſweat to think how his Greatneſſe was to be narrowed, and crowded up in it.

Nihil poteſt animæ ſufficere præter ſummum bonum. S^t Auguſt. Manuel. c. 25.

Æſtuat infælix anguſto limite mundi. *Juvenal. Sat.*

As the the Poet fancies of him, that he was even ſtifled with the conceit, that he ſhould not have elbow-room enough in this World.

And again, as it is finite, ſo all the treaſures of it are extrinſecall, and ſo never enter into the Heart of Man to fulfill the deſires of it. Though his Barns, and Granaries be never ſo full, and all his Bags and Coffers; yet his Heart and Soule are never the fuller, but it may be much the emptier, by having their deſires more and more enlarged.

Creſcit amor nummi, quantum ipſa pecunia creſcit, *Juvenal.*

Saith the Poet. The love of Money creaſeth as the Money creaſeth or increaſeth that is beloved. The more draughts of gain be ſwallowed down, the more is the Hydropical Thirſt of gain increaſed. The more that the covetous Worldling gaineth, the more he coveteth; and the more he coveteth, the more he wanteth; and the more he wanteth, the poorer he growcth: ſo that by conſequence it clearely appeareth,

Non qui parum habet pauper eſt, ſed qui plus cupit. Seneca.

peareth, that the more he gaineth, the poorer he groweth. Now what profit is it, for a man to gain that which makes him poor? He is not ſo poor that hath enough of a little, as he that hath much, and yet wanteth much more; and that is the condition of the Covetous worldling, He is ever in want. And therefore ſaith S. *Chryſoſtome*, Ἕτερον φιλάργυρος καὶ ἕτερον πλούσιος: It is one thing to be a Covetous man, and another to be a Rich man: for the covetous man is never rich; He ever wanteth what he coveteth, and he ever wanteth what he covereth. He covereth what he hath, from himſelf as well as others; and he coveteth what he hath not, whilſt others have it. He wanteth all that others have, and he wanteth all that he hath himſelf. All that he hath, did I ſay? Alas for him! he hath nothing: but the goods which he hath gotten, have gotten him; He doth not poſſeſſe them, but they poſſeſſe him; He doth not command them, but they command him. According to that of *Chryſoſtome*, ὁ φιλάργυρος φύλαξ, καὶ δεσπότης ἐστὶ τῶν χρημάτων, οὐκ ἄρχων, οὐδὲ κύριος. The covetous man may be a keeper of mony, but not a commander of it; a ſervant to it, not a maſter over it. As *Valerius Maximus* writes of that *Ptolomæus* which was King of Cyprus: *Titulo Rex inſulæ, animo autem pecuniæ miſerabile mancipium:* He was in title the King of the *Cyprian*-Iſle; but in truth, he was a miſerable Bondſlave to his Pelf. Now what profit is it to gain and increaſe that mony, which begetteth and increaſeth miſery? And if it be ſo little profit ſimply to gain the World, certainly there is leſſe profit in the gaining of it, if a man muſt pay his own Soule for it.

ὁ φιλάργυρος οὐκ ἔστι πλούσιος *S. Chryſ. Hom. 2.*

ὁ φιλάργυρος ἀπέχεται τῶν οἰκείων, ὥσπερ τῶν ἀλλοτρίων, &c. *Idem ibid.*

Avaro deeſt tam quod habet quam quod non habet. S. Hier. *Valer. Max. lib. 9. cap. 4.*

And this brings us to the ſecond Querie, that Hypothetical Queſtion, that includes the whole Text:

What is a man profited, if he ſhall gain the whole World, and loſe his own Soule?

And this Queſtion ſets us to conſider of the ſecond ſort of Wares, the Ware Exported; concerning which three Circumſtances were propoſed to be conſidered.

1. *The Nature or Quality.*
2. *The Number or Quantity.*
3. *The Relation or Propriety.*

First

First, for the Nature or Quality, we may obſerve, that it is a Soul. Yet not a *Vegitative Soule*, ſuch as is in the Plants; Nor yet a *Senſitive Soule*, ſuch as is in Birds and Beaſts; But a *Reaſonable Soule*, ſuch as is in Man, ſuch a Soule as makes him to be a Man; It is is his Soule, his owne Soule. I ſhall not tell you what *Ariſtotle* ſayes of the Soule of Man, nor yet how other Philoſophers uſe to define it. But let me tell you thus much of it, that it is an *Heavenly Jewell* in a *Cabinet of Earth*, and a Jewel of that worth it is, that not all the Diamonds in the World, though never ſo curiouſly cut, and never ſo artificially ſet, in the richeſt Rings of the moſt refined gold, may be valued with it, though it be cabined in the moſt deformed lump of Red Earth. There be many Reaſons in it to raiſe the eſtimate of it. I'le name ſome of them.

See *Nemeſius* of the Nature of Man.

It is the ſoule of man that makes him to be a man.

See *Philip* of *Mornay's* Truneſſe of Chriſtian Religion, tranſlated by S^t *Phil. Sidney* chap. 14.

As firſt, it is the *Medal of the Almighty*; The lively Image of the living God; Or the Tablet upon which that King of Kings, and Lord of Lords, hath drawn his owne likeneſſe. Now ſhall the Image of a Mortall King, ſtamped on the ſubſtance of the Earth, or the Earthly ſubſtance of Gold or Silver, make man ſo to eſteem it as to become an Idolater towards it; and ſhall not the Image of the Immortal King of Kings imprinted in his own Workmanſhip upon the Heavenly ſubſtance of Mans ſoule, perſwade him far more highly to value that?

Dei inſignita imagine, decorata ſimilitudine. S^t Bern. Medita. de dignit. animæ. *Mens noſtra Dei ſimilis, &c.* Gregor. Nyſſ. diſputat. de anima & Reſurr.

And a ſecond reaſon, why this Merchant Man ſhould inhaunce the price of his Soul, may be this, becauſe it is a ſpirit, an Immateriall ſubſtance. It is indeed within the ſubſtance of the body, but yet without a bodily ſubſtance. And the more that any ſubſtance be ſpiritualized, the more pure and precious it is, and the more ennobled. And the further that any ſubſtance be diſtanced from the nature of a body, the nearer it drawes to the Nature of God; For τὸ πνεῦμα ὁ Θεὸς; God is a Spirit. And the ſpirituality of the Soule does far exalt it above the body, as comming nearer to the purity of God who is a Spirit. And therefore it is well aſſerted by S^t *Bernard*, that the worſt of ſoules in reſpect of ſubſtance, is far more excellent then the beſt of bodies, and ought to be valued far above them.

A third Reaſon to perſwade this Merchant-man to value his Soul at a very dear rate, may be the Immortality of it: It is immortal as well as immaterial. Indeed man dies at his appointed time, but the ſoul of man does never die. By death the whole man is diſſolved, but the whole of man is not deſtroyed by death: The ſoul of man doth live, when man is dead. The ſoul is doomed at the inſtant of death, either to enjoy everlaſting felicity in Heaven, or to endure everlaſting miſery in Hell. And that endleſſe miſery is often called *Mors ſecunda*, the ſecond death. Yet is it not ſo called, that we ſhould think that the Soul doth ceaſe to live in hell, but rather becauſe it ceaſeth to enjoy its life. The damned ſouls in Hell live not there to enjoy life, but to endure grief. And therefore their life there is ſaid to be no life. *Simplex vita non eſt vivere, ſed valere:* meerly to live, is no life; but to live indeed, is to enjoy life. It is a kind of death, for one to live in pain, that hath lived at eaſe: It is a kind of death for one to live in priſon, that hath lived at liberty; A kind of death for one to live in penury, that hath lived in plenty. Thoſe damned Souls that lie impriſoned in Hell, do all live there in pain, for living here in pleaſure: their joyes are turned into pains, and their life now is worſe then death. Their Damnation in Hell is like to Death in four reſpects; and for its likeneſſe in each reſpect it is called Death.

See the *Immortality of the ſoul* diſcourſed of largely and very learnedly, by *Philip* of *Mornay* Lord of *Pleſſie*, in the *Trueneſſe of Chriſt. Religion*, c. 14. 15.

Non enim quia ſolvitur compoſitum, inde etiã neceſſariò conſequitur una cum compoſito diſſolvi id quod compoſitum non eſt. Greg. Nyſſen. diſput. de Anim. & Reſurr.

In damnatione noviſſima quãvis homo ſentire non deſinat, tamen quia ſenſus ipſe nec voluptate ſuavis, nec quiete ſalubris, ſed dolori pœnalis eſt; non immeritò mors eſt potius appellata quam vita. S. Auguſt.

First, it is like it for Separation. In temporal death, the Soul which gave life to the Body, is ſeparated from it: So in Damnation, the Lord of life, which gave life to the Soul, is ſeparated from that. *Mortuæ ſunt animæ, hoc eſt, à Deo deſertæ,* ſaith *S. Auſtine:* The damned ſoules are dead, that is, forſaken of God. For, *Sicut mors corporis eſt cum id deſerit anima, ita mors animæ eſt cum eam deſerit Deus:* As it is the death of the body when it is forſaken of the ſoul, ſo it is the death of the ſoul when it is forſaken of God.

Quamvis enim humana anima veraciter immortalis perhibetur, habet tamen etiam ipſa mortem ſuam.

S. Aug. de Civ. Dei, l. 13. c. 2.

Sicut enim anima diſcedente moritur corpus, ſic anima Deo deſerente mori credenda eſt.

Secondly

Secondly, Damnation is like to Death in reſpect of Place. Hell is a place of Darkneſſe, a place that is very diſconſolate: ſo is the Grave. And therefore שְׁאוֹל *Sheol* with the *Hebrews* ſignifies both Hell and the Grave; and ſo doth ἅιδης with the *Greeks*. *Primaſius ſuper Apocalyp. cap.* 18.

Thirdly, Damnation is like to Death, in reſpect of Pain and Griefe. Great are the pangs of Death, and great the griefe of Man that's dying: and the griefe and pains of Hell are full as great, and greater. *Quid facient intime familiares, quales ſunt corpus & anima, quæ ab ipſo utero ita jucundiſſime vixerint?* The ſpirit may be willing, but the fleſh will be loath. *Manchest. Al Mondo contemp. mortis.*

Fourthly, and laſt, Damnation is like to Death in reſpect of Horrour. Death is called the King of feares, the moſt terrible of terribles. Nature abhorreth nothing more then Death, there is nothing that is known to Man more terrible; and therefore is Damnation called Death. Indeed Damnation is beyond expreſſion terrible, yea beyond all apprehenſion; we want words to expreſſe it by, we want things more hideous to reſemble it unto. We miſ-call it Death, but it is not Death indeed. The Damned may wiſh for Death, but they muſt not dye. The Damned ſouls are all immortal, they are ſent to Hell to live in miſery, yea to live in miſery for ever, yea for ever and for ever. The expreſſion is as uſeful, as it is uſual: Mark it well, *for ever and for ever*. That which is but once for ever, can never have an end. But the living, and laſting Miſeries of Hell are ſaid to be for ever, and for ever, to make us the more ſeriouſly to conſider of them. This Duplication intimateth thus much to us, that when the poore damned ſoule hath paſſed a thouſand years, and ten thouſands more, and as many thouſands more as the nimbleſt imagination can conceive of, and more Millions of Ages more then the beſt *Arithmetician* can ever multiply, yet then he ſhall be as if he were newly to begin, he hath ſtill and ſtill another *for ever* to endure miſeries. This it is that does ſo aggravate the Miſery of Man by his Worldly Merchandize. If he muſt loſe his Soul, for his gaining of the World, his loſſe is infinite, becauſe the Damnation of his Soul is endleſſe. It is for ever and ever. It was the thought of this, that cauſed that *Right Reverend Parſon of Bethlem Pariſh*, devout S^t *Hierome*, to renounce this preſent World,

and retire into a Cell or Cave, which he either found, or founded in *Bethlem*; leſt he ſhould loſe his Soule for ever and ever in Hell, by gaining the World for a time.

Dr *Willans* Οφτυγοτεφια.

The feare of endleſſe torments turn'd his Cell
Into a Jayle, and made his Cave his Hell.

Propter metum Gehennæ tali me carceri emancipaveram, as he ſaid himſelf to *Heliodorus*. That good old Father was wont to be portraied with a young Lyon by his ſide, partly to ſignifie how fiercely he cryed out againſt the Schiſmes and Hereſies, and other ſins of others in his time; and partly to ſignifie that he ſometimes *roared out for the very diſquietneſſe of his own heart*, at the ſight of his own ſin, knowing that if his ſoule muſt be loſt by them, his loſſe would be intolerable, becauſe it would be the loſſe of an immortal ſubſtance.

A fourth Reaſon to raiſe the eſtimate of the Soul, may be taken from the Reaſon in it. It is a Reaſonable Soul, an Intellectual Subſtance. The richeſt Treaſure of any that Man as man is entruſted with. By this he comes to know himſelfe. By this he comes to know the way to ſave himſelfe. By this he comes to know the worth of this and other things. If he loſeth this, he is but a loſt man, yea without this he is no man at all: And therefore Man ſhould value this above all.

It is chiefly in reſpect thereof that we are called Reaſonable Creatures. *Nemeſ.* of the Nature of Man, cap. 14.

A fifth Reaſon may be this, that the loſing or ſaving of the whole man depends upon the ſaving or loſing of the ſoule. If the Soule of man be turned into Hell at the firſt Judgement, the whole man muſt be tumbled thither at the ſecond Judgement. But if it be tranſlated to Heaven at the Night of Death, the Body alſo ſhall have a removal thither at the Morning of the Reſurrection.

Multus corporum Curationi impenditur uſus, multum huic operæ in ſpem medelæ datur. Nunquid medicinam anima non meretur? Etſi varia

It is a prepoſterous Care in many Great ones in this World, to make great proviſion for their Bodies here before death, and alſo after it, but none at all, or very little for their Soules. Alas for them! Let them provide what Phyſicians they can to prevent the Death of their Bodies, yet are they mortal, and ſo muſt dye. And let them prepare what Tombs they will to preſerve them after Death: Yet if their ſoules be ſent to Hell to be tormented for their

ſins

ſinnes done in their bodies, their bodies muſt be ſure they alſo ſhall be ſent to ſuffer with their ſoules: As they ſinned together, ſo muſt they ſuffer. But whatever become of their Bodies after death, if their Soules be ſaved when they die, their Bodies alſo ſhall be ſaved at the ſecond coming of our Saviour. As they have ſerved him together, ſo ſhall they be ſaved together by him. The happineſſe or unhappineſſe of the whole man, depends upon the happineſſe or unhappineſſe of his Soule.

corpori auxiliæ ſtudio tuendæ ſanitatis adhibentur; fas non eſt tamen animam velut excluſam jacere, & quaſi neglectam morbis ſuis intabeſcere atque unam à propriis remediis exulare: immo verè plura animæ conferenda ſunt, ſi corpori tanta præſtantur. Nam ſi veteſ quidam carnem famulam, animam verò dominam eſſe dixerunt; non oportet poſteriore loco nos dominam ponere, ac famulam iniquo jure præferre. Eucherius in Epiſt. Paræn. ad Valerianum.

The ſixth and laſt Reaſon to perſwade this Merchant, Man, to prize his Soul above the World, may be taken from the conſideration of that price which our Saviour paid for the redemption of it. And was it not very conſiderable, think you, that the Sonne of God, the welbeloved Sonne of God, the onely begotten Sonne of God, equal to the Father in goodneſſe, and power, and glory, and majeſty, ſhould condeſcend ſo low as to become a Man, a Man of no reputation, the very ſcorn and deriſion of men, and the very *Outcaſt of the people?* That he ſhould take upon him *the forme of a Servant*, and vouchſafe to be a Servant of ſervants; To be mocked of many, to be hated of moſt, to be forſaken of all at laſt? Yea more, that he ſhould aſſelf the blame, and ſhame, and ſufferings of all the ſinnes of man; Of man that was his enemy, of man that hated him? That he ſhould die for man; and die the worſt of deaths too, the death of the Croſſe, a painful death, a ſhameful death, an hateful death, a curſed death? And more yet; That he ſhould ſuffer as many Torments of Hell it ſelf, as might ſave man from being tormented for ever? Can we think that he, the Sonne of God, begotten of the Father of Wiſdome, yea begotten *of the Wiſdome of the Father*, ſhould dote on Man to very folly, and do and ſuffer this, even all this, for a toy, for a trifle, for a thing of nothing? Surely he did highly prize

Totus quidem iſte mundus ad unius animæ pretium æſtimari non poteſt; non enim pro toto mundo Deus animam ſuam dare voluit, quam pro anima humana dedit. Sublimius ergo animæ pretium, quæ non niſi ſanguine Chriſti redimi potuit, &c. Agnoſce homo, quam nobilis eſt anima tua, & quam gravia fuerunt ejus vulnera, pro quibus neceſſe fuit Chriſtum Dominum vulnerari. Noli ergo vilipendere animæ tuæ

passionem, cui à tanta Majestate tantam vides exhiberi compassionem. S. Bern. Medit.

the Soul of man, or he would never have done and suffered so much to redeem it. Too many there be indeed, that make too little reckoning of their Soules: For, all they do so, that adventure the losing of them, for the gaining of the World. Indeed if man had many Soules, the losse of one were not so much, as it is now that he hath but one. The losse of one is the losse of all, of himself and all.

And that is the second Circumstance concerning this Commodity Exported, to be considered; *The Number or Quantity:* His *one Soul,* in the singular number. When a cunning Merchant hath but a small quantity of some special Commodity, he knows then what he hath to doe, he makes his price accordingly, or rather he knows not what price to make of it, he thinks he can never ask enough, especially if these five Circumstances be coincident with the smalnesse of the Quantity.

First, if it be such a kind of Commodity, as that he may be sure he can get no more of the same kind, if he parts with that he hath.

Secondly, if it be such a Commodity as he cannot be without, if he desires to have a being; such a Commodity as he can neither trade for the World, nor subsist in the World without it.

Keep thy soule diligently, Deut. 4. 9.

Thirdly, if it be a Commodity received from a Friend, and such a Friend as he ought to love above the World, and that Friend gave it to him to the end that he might keep it for his own endlesse good, and for his sake that gave it to him.

For it cost more to redeem their soules; so that he must let that alone for ever. Psal. 49. 8.

Fourthly, if it be such a Commodity as doth exceed all prices that can be given by this World for it.

And *lastly,* if it be a Commodity that cannot be regained by any man that hath parted with it, although he would part with all back again that he took for it, and give even all that he had before to boot.

What shall he give in exchange? *Intelligere oportet de anima perdita.* Jansen.

Now all these Circumstances do concurre with the Singularity of the Soul. For, 1. A man can never get another Soul, when his own is lost. 2. A man cannot subsist without his Soul, he could not be a Man but for his Soul, it is his

Soul that makes him ſo. 3. It was the Lord himſelf that gave his Soul unto him, and for his ſake he ought to keep it; and he gave it him to keep, untill that he ſhould come and take it to himſelf again. 4. It is of worth above the World. And laſtly, nothing in the World can ever redeem it, if it be loſt or laid to pawn. The loſſe muſt needs be great: And how great ſoever it be, that man that hath loſt it muſt beare all the loſſe; no man can be partner with him, becauſe it was *his own ſoul*, and onely his.

That's the third Circumſtance to be conſidered, and it is very conſiderable; It is *his own Soul*. Others can have no ſhare with him in the ſubſtance of this Commodity thus exported, and therefore can they not be ſharers with him in his loſſe of it. Others may have their hands in the loſſe of this Soul, and ſo may be puniſhed with the loſſe of their own for it, yet will their loſſes no way leſſen his. His ſoul was all his own before he parted with it, and all the loſſe muſt be his own for parting from it. A great loſſe it muſt needs be unto him: It is the loſſe of his greateſt good, and with that the loſſe of all his goods. Yet for the gaining of wordly goods, too many adventure the loſſe of their ſouls.

Some Merchants have adventured much, and have gained more; they have adventured with their goods, and have ſaved themſelves: But others have loſt both their goods and themſelves by the like adventures. Some men have adventured far for the gaining of the World, and have come home again to themſelves without loſing their Souls: But others have loſt them by adventuring of them. Some men loſe their Souls by adventuring of them: Some others ſell them, and ſo loſe them.

And ſo we are fallen upon the third particular, the *Merchandiſe it ſelf*, or the Negotiating of the Trade. And in this negotiating of the Trade, there are both gaining & loſing: Gaining of the World, and loſing of the Soul. The gaines are great; *gain the whole World*: But the loſſe is greater; and *loſe his own Soul*. He that ſells his Soul for the whole World, makes but an ill bargain for himſelf: He is a loſer by the bargain, and ſuch a loſer, that his very ſoul may be

ſaid to be loſt though he ſells it, becauſe he ſells it ſo much under foot. There are two Wayes to loſe the Soule by ſelling of it.

The *firſt by Whole-ſale.*
The *ſecond by Retaile.*

Men may be ſaid to ſell and loſe their ſouls by Whole-ſale, when they take *ſome great reward of iniquity for them*, and ſo loſe them all at once. And they may be ſaid to ſell them by Retaile, when they forfeit and loſe them by little and little. There are *Minuta peccata*, ſaith S. *Auſtine*, peccadillio's, little ſinnes. And there are *Peccata conſcientiam vaſtantia*, Conſcience-waſting ſinnes, great offences. The Soule may be loſt by one of theſe, or it may be loſt by a multitude of thoſe. It is traded away by Whole-ſale, when it is loſt for one grand offence; And it is traded away by Retaile, when it is loſt for many minute offences. S^t *Bernard* calls theſe *Venialia*, and thoſe greater *Criminalia*: but theſe Venials are made Mortals, when a mortal man allows them in himſelfe, and himſelfe in them, and ſo multiplies them upon that ſtock of allowance. S^t *Auſtine* compares theſe ſmaller ſinnes to the graines of Sand, and to the ſmalleſt drops of Water. The graines of Sand are very ſmall, yet if many of them be put together into a Bag, or Sack, and laid upon the head, or ſhoulders of a man, they will preſſe him down: And the drops of Raine are little by themſelves, yet when many meet together they may cauſe an inundation. Many ſmall ſinnes may be as heavy as one great ſinne, ſaith S. *Auſtine*. And he fitly reſembles the loſſe of a Soule to the loſſe of a Merchants ſhip upon the Sea; Sometimes a Ship is loſt by one great Wave that overwhelmes it, and ſinks it right downe; and ſometimes a Ship is loſt by the Water that leaks in by ſome breach or breaches in the ſides or bottome. So ſome mens ſoules are loſt by the ſinnes that ſue in through their leaking ſenſes; and ſometimes they are loſt by ſome great ſinne that ſwells above them, and ſinks them right downe to the very bottome of perdition; ſuch was that grand Rebellion of *Corah*, *Dathan*, and *Abiram*, and their *factious Complices* that roſe up againſt *Moſes* and *Aaron* to

S. Auguſt. de de Civit. Dei. l. 2. cap. 32.

S. Bern. de præcep. & diſpen. cap. 14.

S. Auguſt. Epiſtol. 108. ad Seleuſian.

Num. 16. 1, 2. 4. 31, 32, 33.

to pull them downe. It was ſo heynous and ſo heavy a ſinne, that it ſunk them all to the pit of deſtruction, the very Earth was not able to bear them with that ſinne upon them. Some other trifled away theirs ſoules by little and little: But theſe traded theirs away by whole-ſale. But which way ſo ever they be ſold, they are but loſt. And in both theſe wayes of ſelling them there are two things remarkable:

Firſt, the making of the Bargaine.

Secondly, the performing of the Bargaine.

Firſt, the making of it. And it may be made two wayes: Explicitely, or Implicitely; that is Formally, or by Conſequence.

Firſt, Explicitely, or Formally, when both parties doe capitulate the Conditions, and agree upon the Termes. Thus Witches, and Wizards, and all Confederates with the Devil, are ſaid to ſell their ſoules unto him.

Secondly, Implicitely, or by conſequence: and this is when the Devil, or his Factors come into the Mart of this World, and fall to chaffering for Mens Soules by cheapning of them, and bidding like Chapmen for them. The Devil comes to the Covetous man, and asketh him the price of his Soule; He comes to the Voluptuous man, and asketh him the price of his; And he comes to the Ambitious man, and asketh him the price of his. The price of the Covetous mans is Wealth; the price of the Voluptuous mans is Pleaſure; and the price of the Ambitious mans is Honour. The Devil knows their ſeveral prizes, but knows not how to pay them downe: Yet like himſelfe he offers all they ask, and promiſeth in time to pay them all. *Hæc omnia vobis dabo*, all theſe things will I give unto you. And then for Earneſt, or in part of payment he puts a penny or a Teſton of unlawful gains into the hands of the Covetous man to conclude the Bargaine with him: He procures an opportunity of unlawful Pleaſure according to the Voluptuous mans deſire, to conclude the Bargain with him: And by a ſmall Bribe he ſets the Ambitious man upon the firſt ſtep to preferment, to conclude with him. Matth. 4. 9.

Theſe

Theſe men cannot be ignorant of the Devils aims, they muſt needs know, that what he offers, is but in earneſt or in part of payment for their ſouls; yet they take his offers, or rather are taken with his temptations: and what call you this, but a *ſtriking up of the bargaine?* Now the bargain being made, the performance is expected. But here *men think to be too cunning for the Devil himſelf.* They never intend to perform the bargain, they think to put him off by denying of it. They intend to put him to prove it by ſufficient witneſſes, which they think he cannot doe, before the Judge at the great Aſſize. But alas for them! before it comes to that, they may be ſure to be Arreſted at the Devils Suit, by that bold, that inexorable, that impartial Serjeant, *Death. Executions* will be granted out againſt them; and thoſe *not of goods onely*, nor yet *of bodies and goods*; but of *goods* and *bodies* and *ſoules*. And Death's Warrants run very high, *Non omittas propter ullam libertatem*: Attach them where-ever thou findeſt them. There are no places in this world, that are priviledged from the Arreſts of Death. When once this Serjeant Death hath arreſted their Bodies, their Soules muſt preſently be ſent to the Barre of Judgement for particular Sentences. Then *actum erit*, the matter will be paſt cure; the bargain will be proved againſt them by credible witneſſes: For firſt, the Devils payments will be proved by that Coyn of his, thoſe peeces of Devilliſme found in their poſſeſſions at the time of their attachments. Thoſe ſinnes which the Devil brought to them, or them unto, will all be witneſſes againſt them.

Secondly, the *Day-book of their own Conſciences* will be produced as a *thouſand Witneſſes* againſt them: for there the Debt of Sin is ſcored up, and never can be croſſed untill it be expunged by repentance. And now, ſhall not the Judge of all the World do right? Yes ſurely, and he will give the Devil his due. There is no remedy now, the bargain muſt be performed: The Devil bought their Souls, and he muſt have them. The Devil is the Jailour of Hell, and thither the Judge commands them: *Take them Jailour*, ſaith the Judge; that is, take them Devil, and keep them faſt till the general Judge-

Judgement: They might have been wiſer before, but now there is no help for them; It is now too late to repent, let Merchantmen beware in time then; let no man think to cheat the Devil, leſt he cheats himſelf. Let no man think himſelf ſecure in the middeſt of danger. Think not your ſelves by the *African Promontory*, the *Cape of good Hope*, when ye are very neer the *Magillanean Straights*. Miſtake not thoſe *unfortunate Iſlands* neer the *Molucco's*, for the very *Canaries*. If you be not yet arrived at *Lucians Iſland of Dreams*, doe not dream broad-waking; do not imagine your ſoules to be in ſafe habours when they are in the midſt of Helliſh Pyrates. This World is like a Sea, a dangerous Sea; and that Arch-Pyrate the Devil, and many Scouts from Hell are coaſting this Sea of the World; from place to place. And the Devil can play the Merchant as well as the Pyrate, if he cannot take men in the World, he will try to take them by it: If he cannot ſurprize them in it, he'le offer it as a prize unto them, and many are taken by it: Many ſell themſelves unto him for it, and ſo undoe themſelves for ever; for they loſe their Souls by the ſale, which are more worth then all the World. And ſo much they muſt confeſſe, if they *ballance the Trade*.

Caput bonæ ſpei. Abbots deſcription of the VVorld.

What is a man profited, if he ſhall gaine the whole world, and loſe his own ſoule? i.e. *Ballance the Trade*, compare and compute the worth of the wares, and then ſay, *What profit is it for a man to gain the whole world, and loſe his own ſoule?* I may not ſtand to recapitulate the ſeveral circumſtances of both theſe Wares, the *whole World*, and *a mans own ſoule*; and ſo compare them: Let your Meditations eaſe me of that labour, whileſt I ſumme up the Uſes that may be made of theſe Meditations.

Yet for the *Ballancing of the Trade*, let me make a tendry to you of three or four Conſiderables.

1. Conſider, That the gaining of the whole World can never make the Gainer of it happy: But ſo will his ſaving of his own Soule.

2 Conſider, that a man cannot be happy without his own Soule; but without the World he may.

3. Conſider, That a man muſt loſe the World, or leave it before he can be happy; but if his Soule be loſt, when it

muſt leave him he can never be happy.

4. Conſider, That the Soul is infinite in duration, and the World but finite. This but temporal; but that eternal, *à parte poſt*, as ſome diſtinguiſh. The one a matchleſſe treaſure, the other a worthleſſe trifle in compariſon.

Now ballance theſe Conſiderables: What profit is it for a man to gain that, which can never make him happy, and loſe that for it, which would make him ſo for ever, if he did not loſe it? Or, what profit is it for a man to gaine that, which he muſt loſe again before he can be happy; and for his gaining of it, muſt loſe that which can no more be gained, nor happines without it? Or, what profit can it be to gain that which is but finite, and loſe that which is infinite? *Inter finitum, & infinitum nulla datur proportio.* There is no proportion between a thing that is finite, and a thing that is infinite.

Is it ſo then, that the whole World is not to be valued with one Soule? What folly then doe thoſe men ſhew to the world, that adventure the loſſe of their Soules for the very Attoms of the world, or the ſmalleſt gains that can be in the World? for an Inch in an Ell, for an Ounce in a Pound? What lunacy, what madneſſe to hazard a Soule for farthings, or the Minutes of the World? for a moment of Pleaſure, or a Puffe of applauſe? Many think they bring their Souls to very good Markets, if they can ſell them with a *Ziba* for a *Mephiboſheths* inheritance; or with an *Ahab* for a *Naboths Vineyard*, or with an *Achan* for a *wedge of gold*. Many are willing to ſell them as *Eſau* did his *Birth-right*, for a meſſe of Pottage; yea, for a peece of Bread ſome will tranſgreſſe. *Judas* the *Traitor* valued his Maſter at thirty pence: But how many are there, that can be content to ſell their Saviour, and give their Souls into the bargain, for the bare moitie of his *reward of iniquity? Ananias* and *Sapphira* ſold themſelves for *part of that price*, that ſhould have been laid at the Apoſtles feet, *Acts* 5. A very inconſiderable price. But what if it had been all? And what if that all had been as much as all the world? what profit would it

Si ergo homines totum mundum ſpernere oportet ne animarum damna patiantur; & propter ſuam ſalutem debet quiſpiam etiam ſua lucra contemnere; quàm infidelis eſt, quàm inſipiens eſt, qui ut alium divitem faciat, animam ſuam ipſe condemnat? Maximè cum & ille non multum adipiſcitur, qui uſum temporalium verum accipit; & ille inæſtimabilia damna præferat, qui fructum beatæ æternitatis amittit. Salvianus ad Eccleſ. Cathol. lib. 3.

it have been unto them, if they muſt have loſt their own Souls for it? Alas, no profit at all! For *what is a man profited, if he ſhall gaine the whole World, and loſe his own Soule?*

Sacrilego pœna eſt neque ei ſoli qui è ſacro abſtulerit, ſed etiam ei qui ſacro commendatum quod & nunc multis ſit ſanis. Cicer. de legib. lib. 1.

And *ſecondly*, is it ſo that the gaining of the whole World is not to be ballanced with the loſſe of one Soul? What anſwer or account can thoſe *Factors* make to their *Principal*: What can ſuch *Malefactors* anſwer unto *God Almighty*, that have cauſed the loſſe of a World of Souls, for the gaining of a little Worldly Pelf, or a little vain Applauſe, or a little vaniſhing Pleaſure?

Cicer. Parad. lib. 3.

The *Stoicks* thought (as *Cicero* telleth us) that all ſinnes are equal. And ſome *Hereticks* have thought that all ſufferings ſhall be ſo in *Hell*. But *dantur gradus in Gloria*; there are degrees of Glory in Heaven amongſt the Saints, and there ſhall be degrees of Miſery in Hell amongſt the Sinners. It hath been the judgment of many Orthodox Divines, that *the Authors and the Abettors of the Arrian Hereſies* had their Torments in Hell increaſed daily, as the number of Soules increaſed which were daily loſt by following of their Hereſies. Yet for a little applauſe amongſt ſome people, and for ſome ſmall Benevolence from them, the old Hereſies are unraked out of their aſhes, and new ones are blown up daily into blazing-flames, to the great diſturbance of *Iſraels peace*, and to the deſtruction of *Sions proſperity*. The Pulpits are prophaned, and the Preſſes are peſtered, and Myriads of Souls are ſeduced with the daring fancies of deſperate Opinioniſts. For ſmall gains, ſome have written, and others have printed, and divers have vended dangerous Pamphlets, to corrupt mens judgments, and poyſon their affections, and undo their ſoules. Oh that the worth of Soules were better conſidered!

It was a pious Reſolve in an Engliſh Gentleman, an elegant Pen-man, neither to write, nor yet to read any prophane Paſquils. He would not write any ſuch, leſt his own condemnation ſhould be increaſed by theirs that ſhould be corrupted by his Pen: nor would he read any ſuch, leſt he ſhould be corrupted, and increaſe their condemnation that

wrote them. It is better to have a lame hand, ſaith he, then a lewd pen. Our Saviour paid very heartily to redeeme mens ſouls; And muſt not thoſe men pay very dearly for them, that thus adventure to ruine them?

In the third place: Is it ſo, that *our Saviour Chriſt the chief Paſtor and Biſhop of Souls,* hath ſuch an eſtimate of Souls, that he deems one Soul worth more then all the World? Then let all Biſhops and Spiritual Paſtors take the greater heed unto thoſe Souls committed by him to their Charges. All others are *Vicarii ejus*, but his Curates or his Vicars, ſaith *Aquinas*; and unto him they muſt anſwer for thoſe entruſted to them. It is reported of S. *Auſtine*, that he wept when he entred into *Holy Orders:* And ſome have thought thoſe Tears prognoſticks or forerunners of his following Troubles in his Office. But ſurely the ſight of his Danger under that Charge did draw teares out of his eyes, as well as his foreſight of thoſe Troubles that he found in the Diſcharge of his Office. Indeed his pains in Preaching were like to prove Paræmian; his labours little better then the *waſhing of the Black-Moore:* His Cure conſiſted of *Swarthy* Africans *whoſe Souls were as tawny as their Hides.* And thoſe Labours of the Pulpit were likely to be made more difficult by multitudes of Gainſayers. He was likely to have perpetual Bickerings with refractary Schiſmaticks, and with obſtinate Hereticks, ſuch as would oppoſe the Diſcipline, and ſuch as would apoſtatize from the Doctrine of the Church. And likely he was by their meanes to meet many Atheiſts too, ſuch as would neither believe the Truth of God, nor the God of Truth. For all *Africa* was full of ſuch *Monſters* in the time of *S. Auſtine*, as full as of other *Monſters* at other times.

Omnes alii ſunt Vicarii ejus, quia ipſe paſcit oves proprias, alii verò oves Chriſti. Aquin. in Ep. ad Heb. c. 13.

See *Eliah's wiſh*, preached by Dr. *Willan* at the Funerals of the Lord *Bayning*.

Affrica ſemper aliquid apportat novi.

The firſt Part of *S. Auſtin's Polemicks* doth ſtill atteſt what bickerings he had with *Jewes*, and with *Pagans*; with *Fortunatus*, and *Adimantus*, and *Fauſtus*, and *Felix*, and *Secundinus*, and other *Manichean* Hereticks; with *Maximinus*, and *Felicianus*, and other *Arrians*; with *Priſcilianiſts*, and *Originiſts*, and *Jovinian*, and other Hereticks. And the ſecond Part of his *Polemicks* does abundantly ſhew his troubleſome Con-

Div. Aug. Tom. 6.

S. Aug. tom. 7.

flicts

flicts with *Parmenian*, and *Petilian*, and *Creſconius*, and *Gaudentius*, and *Emeritus*, and *Fulgentius*, and other malignant *Donatiſts*, and with that peſtilent Heretick *Pelagius* and all his followers.

Pelagius was born in *Wales*, about the time that *S. Auſtine* was born in *Africa*; and the infection of his Hereſies as well as others, did ſpread as far as the Dioceſſe of *Hippo*, when Father *Auſtine* was Biſhop there; and it coſt him no little pains to adminiſter an Antidote againſt that poyſon. But *S. Auſtine* was *Malleus Hæreticorum*, the Maul of Hereticks: and ſo he proved to *Pelagius*. It was by ſpecial Providence (as ſome have thought) that theſe two were σύγχρονοι or Contemporaneans, that ſo the Antidote might be contemporal to the Poyſon, and that the Truth might have an *Auſtine* to defend it, when it had a *Pelagius* to oppoſe it. *S. Auſtine* had work enough with him, and ſuch as he. Yet his troubles were increaſed by compoſing of Quarrels between Diſſentients in Civil things. But that which was moſt burdenſome of all, was his Charge of Souls. He knew right well the worth of Souls; and he knew as well what a ſtrict account would be required of them. *Judah's* engagement for *Benjamin* was full of hazard: But a Paſtors, or Biſhops engagement for the Souls in his Charge is far more hazardous; though few men think themſelves beholding to them for engaging for them.

Pelagius Brito Monachus, An. Dom. 415. Bellar. Chron. par. altera.

For the Heretical opinions of *Pelagius*, ſee *Mer. Hanmers Eccl. Chron.*

They were born both in one day. *Noahs Dove*, by Dr. *Valentine*.

Gen. 43. 8, 9.

But *Ghoſtly Fathers* are not the onely men that muſt anſwer for Souls: for *Natural Fathers* are Curates too. The Souls of all their Children are committed to their truſt, and ſcored upon their accounts: It is their Duty *to bring them up in the nurture and admonition of the Lord.* And if they periſh for want of ſuch admonition and nurture, the Souls of the Fathers muſt ſuffer for them.

Epheſ. 6. 4.

And *Maſters of Families* are Truſtees too, they have Cures of Souls committed to them; The ſouls of their Servants are all upon their ſcores. And therefore *Joſhuah's* care was not for a perſonal piety only, but a domeſtical too. *As for me and my houſe, we will ſerve the Lord.* Joſ. 25. 15. And the care of *Philemon* was to have his houſe like the houſe of

Philem. 2.

1 Cor. 16. 19. God. And such was the pious care of *Aquila*, and *Priscilla*. The Apostle telleth us of Churches in their Houses: their Houses were like to Churches, for government and for godlinesse. Each master was as a *Bishop in his own Dioceſſe*, respecting the Soules committed to his charge, as one that must answer for them.

And *Publike Magistrates* have Charges of Souls too, and such as are full of hazard. It belongs to them ἐπισκοπεῖν, to oversee, or to watch over them. That first of Christian Emperours, *Constantine the Great*, did think so, when he told the Fathers of the Church at the *Nicene Council*, that he was ἐπίσκοπος, a Bishop as well as they; he was to have a care of Souls; yea, his office bound him to watch over their Soules as well as others, though his office did differ from theirs in administration of duty.

1. *Reprimendos esse hæreticos ab omnibus pijs, secundum illam vocationem, & potestatem, quam acceperunt à Deo, satis apparet ex naturâ rei: quia omnes pij ad militiam Christianam vocantur ut in suis stationibus opponant sese singuli regno tenebrarum. 2. Magistratus locus, & officium postulant, ut reprimat improbos turbatores gladio, vel potestate publicâ, & externa si opus fuerit. 3. Si igitur Hæretici sint manifesti, & publicè noxii, debent à Magistratu publica potestate coerceri. Amesius de Conscien. lib. 4. cap. 4. qu. 6.*

The Minister hath one sword of God put into his hand, and *he must not bear the same in vain*; for he is the spiritual Magistrate of God to denounce the evill of Punishment against all the doers of the evill of Sin. And the Magistrate hath another sword of God in his hand, and *he may not bear it in vain*; for he is Gods temporal Minister, *to execute Vengeance upon them that doe evill.* All things doe then go well in Common-wealth, when the mouth of God, the Minister, and the hand of God, the Magistrate goe both together to beat down sin and schisme, and blasphemy and heresie. Indeed, there may be some danger in such times as these, for either Magistrates or Ministers to displease the violent many, by discharging of their offices: But must there not needs be more danger to them, if they displease God Almighty by not discharging of them, to humour the Many. It is good sleeping in a whole skin; but better keeping of a whole Conscience. It is well when men can save themselves here; but better if they can save their soules hereafter. But this cannot be done by neglecting the

Rom. 13. 4. 1 Timoth. 2. 2.

Imperatorum est tollere schismata. Theodoricus de Nicen.

Soules

Souls of truſt. Magiſtrates are called Gods; yea, God himſelf doth call them ſo. *Pſal.* 82.6. And God forbid that they ſhould be like to Idol gods, *Which have eyes and ſee not, ears and hear not, and hands but ſtrike not.*

Surely the Parliament was very ſenſible of this, when the Article for extirpation of Popery, Superſtition, Hereſie, Schiſme, Prophaneſſe, &c. was put into the Covenant, and when the Ordinance for that day of Humilition, March 10. 1646. for the ſuppreſſing of Errours, Hereſies, and Blaſphemies, was made:

I have both heard and read a ſtory (related as from the Pen of *Plutarch*) of a certain Virgin that had many Suters, and every one pretended an onely right unto her: All could not have her, and therefore they reſolved to pull her in peeces. Now me thinks Religion is like that Virgin: many pretend to be *good-willers* to it; and every meer pretender to it claims the whole right of it. The *Papiſt* ſaies, Religion is his. The *Browniſts* ſaies, 'tis his. And ſo ſayes *every kinde of Anabaptiſts*. And *every ſort of Familiſts*. All cannot have it, as they would; and therefore they endeavour to rent it all in peeces, that the true Proteſtant may not quietly enjoy it. Thus the life of Religion is in danger, and muſt needs be loſt, unleſſe the Magiſtrate, with the ſword of Juſtice in his hand, will ſhew the Juſtice of that ſword, and doe the Proteſtant right by defending his Religion.

See Arch-biſhop *Curles* Sermon upon *Hebr.* 12. 14.

King Solomon could certainly conclude, that ſhe was not the true *Mother of the living Childe*, that was for the dividing of it. And any Magiſtrate may conclude as certainly, that they are neither Fathers, nor Mothers, nor Brothers, nor Siſters, nor any way allyed to Religion, but meer aliens that are either for dividing of it, or dividing from it.

Tirannis non eſt impedire novationes in Eccleſia orthodoxa; Videlius de Pruden. Ver. Eccleſ. l. 3. c. 4. 1 Kings 13. 16, *&c.*

You then that have the over ſight of ſuch a City as this, be not over-ſeen to loſe your own Soules by conniving at the loſſe of thouſands. Be not *Gallio's* at ſuch a time as this, in ſuch as a caſe as this, in ſuch a City as this. But be as zealous for the Truth, as any can be for Errours. Be as watchful for the Church as others are againſt it. Be for the Lord, and he will be for you. Zeale for the Lord does well in any man, but better in the Magiſtrate. *Qui non zelat, non amat.* He that is not zealous for the City of God, and for the God of

Acts 18. 17. *Sine zelo nec Religio conſervari, & propagari nec tentationes vel ſpei, vel metus ſuperari poſſunt.* Videlius de Prudent. Ver. Eccleſ. l. 1. c. 3.

of the City, loves neither as he ſhould: Oh, love the Lord, and love *the place where his honour dwelleth*; love the worſhip of the Lord, and the place of his worſhip, and the time for worſhipping of him in the place of worſhip. Love the *Lords houſe*, and the *Lords day*; *holineſſe becometh both*: let not prophaneneſſe come into either, leſt it enter alſo into mens ſouls. If we have neither a ſet time, nor a ſetled place for ſolemn worſhip, we ſhall quickly have no worſhip. And if we loſe the worſhip of God amongſt us, muſt we not look to loſe the Lord himſelf from amongſt us? And if we loſe him, can we ſave our ſelves? Muſt not our ſoules be loſt, if he be loſt that ſhould ſave them? Let us keep his Day, and keep his Houſe, to keep him in his houſe amongſt us.

Levit. 19. 30. Pſal. 93. 5. The Parliament hath done the Lords Day right by that Ordinance April 6. 1644. for the ſtrict obſervance of the Day.

When *our gracious Saviour* was upon the earth, his pious zeale for the place of publike worſhip, did even compel him *to whip the prophane Huckſters out of the Temple.* And were he now upon the earth, his zealous Piety might be compelled to whip ſome Huckſters with other prophaners of his Sabbath, into his Temple: And yet it may be he would whip them out again, for comming prophanely thither, or committing prophaneneſſe there.

John 2. 14, &c. *Si quis domum Dei contemptibilem eſſe, & conventus qui in ea celebrantur, Anathema ſit.* Carranza Concil. Gangr. Can. 5.

Many are ſo greedy of worldly gains, that they cannot forbeare their Huckſtering upon the Sabbath: they loſe a greater good for the gaining of a little goods. They loſe the Time and Means of gaining goodneſſe, and gaining godlineſſe. *Godlineſſe is great gain.* But alas! their gaines by hapering at home are ſmal and inconſiderable. What if they gain much? What if they gain as much as all the World, if they muſt loſe their Souls, their gains can no way recompence them for their loſſe. There can be no profit in ſuch gains; For, *What is a man profited, if he ſhall gaine the whole world, and loſe his own ſoule?*

Vbi ſalutis damnum eſt, illic utique jam lucrum nullum eſt. Eucher. Epiſt. ad Valerian.

FINIS.

The Pious Convert.

A FAST

SERMON,

As it was

Preached at *Great Bealings* in *SUFFOLK*,

By Edw. Willan, *M. A.*
C. C. C. in Ca.

Luke 5. 32.
I came not to call the Righteous, but Sinners to repentance.

Matth. 3. 8.
Bring forth therefore fruits meet for repentance.

Seneca Traged. 8.
Quem pœnitet peccasse, pene est innocens.

LONDON,
Printed for RICHARD ROYSTON at the Angel in *Ivie-lane*, 1651.

To the Worſhipfull,

ALMOT CLENCH Eſq;

His very loving Friend and Kinſman.

SIR,

YOU cannot but know by whom this Text *was given to me: But I cannot know to whom this* Sermon *may be given ſo rightly as to the Giver of the Text. Give me leave then to give that to you a ſecond time, and by a ſecond way, which hath been yours from the firſt. Why ſhould it not be yours in your Hands, as well as yours in your Head, and yours in your Heart? The Text was very well taken from his hands that gave it: And I will hope that thoſe hands which gave the Text, will take the Sermon ſo. Indeed I muſt needs ſay, the Text was very worthy to be accepted; But ſo I dare not ſay of the Sermon. But if you pleaſe to take it as it is, it is as it was. It was yours from the Pulpit at the firſt; And yours for ever it muſt be from the Preſſe, by all the right that may be.*

I have minded you already of your Intereſt in the Argument: But I ſuppoſe I need not minde you of your Intereſt in the Author, Who is

Sir,

Your Worſhips humble Servant,

and poor Kinſman,

Edw. Willan.

The

The Pious Convert.

Ezekiel 18. 32.

Wherefore turn your ſelves, and live ye.

IT was not I that choſe this Text for this Time: nor was it this Time that choſe this Text for me. Yet choice it was, not chance, that put me at this Time upon this Text, or this Text rather upon me. I cannot chuſe but like and love the choice from him that made it, and ſay, *My lot is faln to* Pſal. 16. 7. *in a faire ground.* It is a Text as fitly choſen for theſe nes as may be. We cannot yet ſay, that the Times are tur-g; yet may we ſay, that they are turning Times: And Text is like them; a Text of Turning. I wiſh my Ser-n may be as ſuitable to the Text, as the Text is to the ne; and then I am ſure it cannot be unſeaſonable.

Thoſe Sermons are never out of Seaſon, which ſeaſon the rts of Sinners with godly ſorrow for their Sinnes. And ſe Seaſons, wherein the Hearts of Sinners are without h Sorrow, may not be without ſuch Sermons. It were to wiſhed that ſuch Sermons were leſſe ſutable then they are o theſe Times. But alas! there can be no Sermons more hen *Penitential*, for the preſent Time: Nor any Time re fit then the Preſent, for Penitential Sermons.

That *inſpired Secretary of the Holy Ghoſt St.* Paul, did truly

2 Tim.3.1,2. foretell of *Evil Times.* And truly these Times are as Evill
any that he did foretell of: Evill they are in respect of *Su*
ings; and worse they are in respect of *Sinnes*: And there
worse they will be also in respect of *Sufferings*, unlesse t
doe become lesse evill then they are in respect of *Sinne*.
deed most men wonder to see these Times so evill as they
already: But we may rather wonder that we have not
ready seen them farre worse then they are indeed.

2 Tim.4. 3. *The Itching Ears of these Times* have made them very ill
ready: God forbid that I should make them worse by cla
ing of them: He that claws an itching Humour does
make it spread the further. And truly too much claw
of itching Ears on both sides hath already spread such
mours too too farre: for so invenomed they have been
such clawing, that no remedy but *Phlebotomy* could c
the Maladie. The folly of clawing hath fetcht blood alr
dy on both sides: And it were to be wished, that the blo
already drawn might serve the turn. It would, it may
if men would *turn themselves*. And there is no way to t
away the Times of this most dangerous *Phlebotomy*, bu
turning away from the most damnable flatteries of th
Times. These are Times indeed to breake Mens Hearts w
serious Blames of their iniquity: No Times *to breake*
Psal.141.6. *Heads with the precious Balmes of flattery.* These are times
Rev.2,16.19, incite men to shed Tears *gladio oris*, with that sword of G
15. which proceedeth out of his mouth, the keen blade of
Ephes.6.17. Word, *sharper indeed then any two-edged Sword.* No Times to
Hebr.4.12. men on to shed more blood still *ore gladii*, with the mou
or edge of that mortall Sword *which eateth Flesh and drink*
Blood. These are no Times to drive ill Humours in at m
Ears, but to draw them out at their Eyes.

Never were *lamenting Jeremies*, or *relenting Jonahs*, or
proving Nathans, or *repenting Davids* more needfull to any p
ple: Nor ever any People lesse heedfull unto such Prophe
then the English in these Times. No Times did ever affo
more Preachers, or fewer Practicers of Repentance then t
Present. Indeed, the sound of Repentance was never m
affected by any People: But sound Repentance indeed w
ne

ver leſſe effected by any Preachers.

Thoſe Prophets of the Lord doe ever bring moſt profit to e People, which preach the People into Repentance, by eaching Repentance unto the People: And thoſe People oe ever return moſt profit to their Preachers, which doe turn or repent at their preaching of Repentance to them. hat better office can a Preacher doe to any People, then onvert them from their Sins by ſpeaking home unto their onſciences? And what greater Honour can the People oe to any Preacher, then to hear and believe, and turn at s preaching to them? Τί μοι τῶν χρότων ὄφελος τούτων, ſaith *S. Chryſoſtome*: What profit a crews to me from all theſe rie applauſes? τί ἡ τῶν ἐπαίνων, καὶ θορύβων, ſaith he; And hat profit is there to me from all theſe popular praiſes, d tumuls? My praiſe, and profit, and honour are rather your Works then in your Words. Then am I to be dee- ed happy, ſaith he, not when yee hear, but when ye doe hat I deliver to you; or, when *yee turn at my reproofs*, and e amended at my exhortations. The Preachers greateſt rofit is in the Peoples: And certain it is, that no People of e Lord can do a better turn unto themſelves, then to turn emſelves unto the Lord of all People. *Wherefore turn your ves, and live ye.*

Chryſoſt. Hom. 2

τότε ἐγὼ ζηλωτὸς καὶ μακάριος, ὅταν ἀποδέχησθε, ἀλλ' ὅταν ποιῆτε μετὰ προθυμίας ἁπάσης ἅπερ ἂν ἀκούσητε παρ' ἡμῶν, *S. Chryſ. Hom. 2.*

This Text concludes the Chapter, and as a rational Conuſion it is inferred from many Premiſes in the Chapter. nd in this Text we may obſerve the *Uſe* and *Application* of the whole Chapter: The Uſe is an *Uſe of Exhortation*. The ext is Hortatory; two Exhortations are couched in it. he firſt, *an Exhortation to Repentance*: The ſecond *an Exrtation to Perſeverance*. *Turn your ſelves*; there's the firſt. *ive yee*; there's the ſecond. The laſt is uſhered in by the ſt: And the firſt is uſhered in by an *Illation*, or note of Inrence, which referreth unto both: *Wherefore turn your ves, and live yee.*

Or in the Text we may obſerve twice two Conſiderables.

Two *Conjunctions*, and
Two *Injunctions*.

Firſt

First, two Conjunctions. The first to joyn the two Injunctions in the Text unto the former Parts of the Chapter. The second, to joyn the latter Injunction in the Text unto the former. The two Conjunctions are both *Copulative* according to *Montanus*: But according to our English Translation, the former is an *Illative*, the latter only *Copulative*. The first brings both the Injunctions into the Chapter; The second brings them both together.

Et reverti facite, & vivetis. Ar. Mont.

The first Injunction doth command an *Humble Conversion*,

Turn your selves.

The second commands an *Holy Conversation*,

Live ye.

The performance of the first, prepareth for the second. And the performing of the second, is to the perfecting of the first. The second cannot be without the first; And the first had as good not be, as be without the second. Both must be performed, and both in order: First turn, and then live. Living is commanded, as well as Turning. The last Verb is as mandatory as the first; both are in the Commanding Mood, both Imperatives, וְחָיוּ וְהָשִׁיבוּ and so they are both translated by S. *Hierome*, and by our own Translators too. *Revertimini, & vivite*, saith he: *Turn your selves, and live*, say they. *Revertimini per pœnitentiam*, saith *Nic. de Lyra*, *Turn your selves* by repenting of your sinnes. *Et vivite per gratiam, quæ ducit ad vitam gloriæ sempiternam:* And live the life of Grace here, which leadeth to the Life of Glory hereafter.

Nic. de Lyra in locum.

Pœnitentiam quippe agere, est & perpetrata mala plangere, & plangenda non perpetrare. S. Gregor. in æsti. temp.

It is to no end or purpose to turn your selves, unless you purpose to go on unto the end, when ye are turned. *Wherefore turn your selves, and live ye.* Be Converts, and continue such: Live ye ever so, and so ye shall live for ever. Living without Turning is impossible; and Turning without Living is unprofitable. Indeed there is no Living without Turning, nor any Turning indeed without Living. He that would live, must turn himself: And he that doth turn himself, must live too: And he shall live, that so doth turn himself. *Wherefore turn your selves, and live ye.* *Revert*

facite, & vivetis, ſaith *Montanus*: Do your endeavours to be turned, and ye ſhall live. And ſo *Montanus* ſeems to part the Text into *a Precept*, and *a Promiſe*. *Ari. Mont. Bibl. ſecund. Zantis Pagnini interpretationem.*

Firſt, into a Precept of Turning.

Secondly, into a Promiſe of Living.

Turn, and Live. As much as to ſay; Repent, and ſo be reprieved; Forſake your ſinnes, and ſo ſave your ſouls; Be but penitent, and ye ſhall be pardoned. The laſt is hinted as a Promiſe, to perſwade men to the Performance of the firſt. The Promiſe commendeth the End; the Precept commandeth the Means. Life is offered in the Promiſe as the End; and Repentance is required in the Precept as the Meanes. He that would obtain the End, muſt uſe the Means; and he that doth uſe the Means, ſhall obtain the End. He that would live, muſt turn himſelf; and he that doth turn himſelf, ſhall live. *Wherefore turn your ſelves, and live ye.*

Thus ſome have taken both parts of the Text as *mandatory*; And others have taken onely the firſt part to be *mandatory*, and the ſecond to be *promiſſory*. So that ſome have taken the laſt part as an *Injunction*, and ſome have taken it as an *Invitation*; Some as a *Precept*, and ſome as a *Promiſe*. Let us now take it as both; As a *Precept*, and as a *Promiſe* too.

As a Precept to live.

And,

As a Promiſe of Life.

Firſt, as a precept of Living after turning; And ſecondly, as a promiſe after both. As a Precept enjoyning the *Life of Grace*; and as a Promiſe of enjoying the *Life of Glory*. As a Precept requiring a Spiritual life, which is the life of life; And as a Promiſe of requiting it with Life Eternal, which is (as One calls it) *the Exaltation of Life Spiritual.* Yea, the Promiſe is not only of enjoying the Life of Glory, with the Glory of Life hereafter; But of enjoying the Life of Grace here, with the Grace of Life here alſo. *Turn your ſelves*, and live here: *Turn your ſelves*, and live hereafter. The promiſe is of the leſſe ſa'vation as well as of the greater, and no leſſe of the greater then of the leſſe. Temporal life may be prolonged, and Eternal life may be procured, by that Turning *Dr. Donne, Serm. 7. on the Nativity.*

here required. Eternal judgments may be prevented, and temporal judgments may be diverted or turned away, by turning here according to the Text. *Wherefore turn your ſelves, and live ye.*

Wherefore] is a Note of Inference, and it doth referre the Text to that which goes before it. Now here to take in that before it which relateth chiefly to it, we muſt take our riſt at the Verſe before it: And in that we may note two things very conſiderable.

1. *An Exhortation.*
2. *An Expoſtulation.*

The *Exhortation* is very paſſionate; The *Expoſtulation* very compaſſionate. The firſt in theſe words; *Caſt away from you all your tranſgreſſions whereby ye have tranſgreſſed, and make you a a new heart and a new ſpirit.* The ſecond in theſe words; *For why will ye die, O houſe of Iſrael?* The firſt is moving, but the ſecond urging. *Expoſtulatio pungit*: A zealous Exppoſtulation doth infuſe the ſpirit of Compunction: it hath the quickeſt touch of any kind of ſpeech, it often toucheth to the quick. And God himſelf doth here expoſtulate the cauſe with dying Sinners, to make them ſenſible of their dangers, and to quicken them in their ſeeking of deliverance. Firſt he exhorts them to forſake their ſinnes, to ſave their ſoules. And then (ſeeing his Exhortation to work but little upon them, though it were pathetical and parænetical) He falls to expoſtulate the reaſon with them: *For why will ye die?* As if he ſhould have ſaid; If ye will but caſt away your ſinnes from you, ye ſhall not be caſt away for your ſinnes: But if ye will not, ye muſt: If ye will not leave them whileſt ye live, ye muſt die for them, whether ye will or no, and they muſt leave you, when ye die. *Why will ye die?* Why will ye? As much as to ſay; I muſt needs demand the reaſon, or ask the cauſe of you, in whom the cauſe of dying is. Ye die, becauſe ye will die. *Why will ye die?* As much as to ſay, I would not have you die; it is not meerly from my will that ye die, but from your own. Doe not ſay then, that ye muſt needs die, becauſe I will have ye die; and that I will have ye die, becauſe I will. I have no ſuch

Provoke me not to anger with the works of your hands, and I will doe you no hurt. Jer. 25. 6.

ſuch will: I would have you live; and therefore have exhorted you, and intreated you again and again to turn from your evil wayes, *the wayes of ſinne*, which are *the wayes of death*. And I have promiſed to you, that if ye will repent, *iniquity ſhall not be your ruine*. And my meaning is very ſincere and real: I will be as good as my promiſe, if ye will be but as good as I deſire you. And becauſe I ſee mine *Exhortation* to be neglected of you, therfore do I come thus home unto you with an *Expoſtulation*, to make you ſenſible of your fault, and folly, and to make you ſee, that the cauſe of death is in your ſelves, in your own wills, or rather in your *wilfulneſſe*. Ye will die. *Why will ye die?* Ye will do that for which ye muſt die: Ye will needs ſinne, to die for it: Ye will not avoid it, by reſiſting the Temptation; nor make it void, by repenting of it; and therefore ye muſt die for it, For *the wages of ſinne is death*. I muſt needs ſay unto you, *Why will ye die?* Why will ye not return, and live? Why will ye not be perſwaded? why not intreated? why not commanded? Why, can no means, no mercies, no promiſes, no threatenings prevail with you? Will ye ſinne wilfully? will ye die ſinfully? And yet will ye ſay, that it is *my will* that ye ſhould ſo doe, and ſo die? Ye do that which is quite againſt my mind, againſt my Word, which is my will. If ye die then, thank your ſelves for all your ſufferings, or rather blame your ſelves for all your ſinnes. ver. 30.

Let this then ſerve as a *Caveat* to every Sinner, to admoniſh him to take good heed that he doth not *charge God fooliſhly*, and falſely with the impulſive and originall cauſe of his eternal death. *Nefas eſt Deo aſcribere cauſas peccatorum, & ruinarum omnium*, ſaith S. *Auſtine*. It is a funerious crime to faſten the cauſe of all evils upon God himſelfe. Let no man therefore ſay, that he muſt needs ſin unto death, and die in ſinne, becauſe it is Gods will and εὐδοκία or good pleaſure that it ſhould be ſo: for God himſelf doth ſay the contrary, and that with a kind of *indignation*; For, ſaith he, *have I any pleaſure at all that the wicked ſhould die; and not that he ſhould return from his wayes, and live?* v. 23. His Interrogation does import a vehement Negation. In ſaying, *Have I* S. *Aug. Reſp. ad articulos ſibi falſe impoſitos.* Or, *had I not rather that he ſhould be converted from his evil wayes, and live?* Diodat.

any pleaſure at all that the wicked ſhould dy? He ſayes as much as, I have no pleaſure at all that the wicked ſhould die? And ſo he ſaies very poſitively in the words before the Text. *For I have no pleaſure in the death of him that dyeth.* So far he is from taking pleaſure in the death of *Penitent ſinners*, that the death of *Impenitent ſinners* is no pleaſure to him. He hath no pleaſure in the death of ſuch as *dye naturally in their ſinnes*, or for their not repenting of their ſinnes before they die. *I have no pleaſure in the death of him that dyeth.*

Nolo mortem morientis, quantum ut convertatur, & vivat. Pamelius in Tertull. de Pæniten.

If ye dy then, the fault's your own. It is your wilfulneſſe in ſinning: or your unwillingneſſe to repent you of your ſinning, Ye will not be perſwaded to forſake your ſinnes before ye dye; and therefore ye muſt needs die, and ſuffer for their ſakes. *Perditio tua ex te: O Iſrael, thy deſtruction is of thy ſelf*: ſaith God, *Hoſ.* 13. 9. The ſame may be ſaid to any damned ſoule, or dying ſinner.

The Lord is very deſirous to clear himſelf from all aſperſions in this particular; and therefore does not onely ſay it, but ſwear it too, that he would not the death of the wicked. *As I live*, is an Oath, and a great one too: Yet God himſelf doth take it to atteſt this Truth; *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked. But that the wicked turn from his evill way, and live.* Ezek. 33. 11. For the Lord of life to ſay, As I live, is an oath by the life of the Lord. And that is as high an oath as can be invented. Had he ſworn *by his Truth*, as he doth ſometimes; or *by his Holineſſe*, as he did to *David*; or by his *Omnipotencie*, as he did to *Abraham*, his engagement had been very great. But this by his Life is deemed greater: for his Truth hath been queſtioned by divers, and ſo hath his Holineſſe, and his Almighty Power hath been doubted of by as many: But who did ever queſtion his Life? Now it is his very Life that he doth engage for the clearing of this Truth. *As I live, ſaith the Lord, &c.*

Sicut verum eſt quod ſum vita per eſſentiam, ita verum eſt quod nolo mortem impii, &c. Nicho. de Lyra ad locum. Pſal. 89. 35. Gen. 17. 1. Luke 1. 73. Numb. 20. 12. Exod. 14. 11. Pſal. 50. 21. Ezek. 18. 25, 29. Pſal. 78. 19, 20

He is the *Living God*. And he is *the God of the Living, not of the Dead*: And therefore would not have the wicked Die, but Live. And this he ſweareth by his Life, that we might believe him; *Jurat Deus, cupit ſibi credi*, ſaith *Tertullian*; When God

Matth. 22. 32. Tertull. l. de Pænit.

God doth ſwear, we muſt believe him, for he ſwears to be believed. *Idcirco jurat*, ſaith St. *Hierome*, *ut ſi non credimus Deo promittenti, credamus ſaltem pro ſalute juranti.* God therefore ſwears, that we may believe him upon his oath, when we will not believe him upon his word. It is much for God *to ſpeak*, but more *to ſwear*. By ſpeaking a word, he made the World; for, *he did but ſpeak the word and it was made*. But he that could create the World with a Word, could not be credited in the World upon his Word; and therefore was forced *to binde it with an Oath*. Now though we doe not believe him upon his Word, yet let us believe him upon his Oath.

S. Hieron. To. 2. Epiſt. 46. *Magnum eſt laqui dominum quanto magis jurare Deum?* St. Auguſt. in Pſal. 49.

We may believe his bare Word; for it is the *God of Truth* that ſpeaketh in his Word, and it is nothing but the *Truth of God* which is ſpoken: We will believe an honeſt man upon his word, and ſhall we not believe the moſt holy God. *Durum eſt.* It is very hard, if we ſhall not give as much credit to God, as we do to an honeſt man, as ſaith *Vincentius* very divinely.

Deut. 32. 4. Iſai. 65. 16.

Our firſt Parents believed the *father of lyes*, when he did but ſay, *ye ſhall not ſurely die*. And ſhall not we believe the *father of mercies*, the God of Truth, when he does not onely ſay it, but ſwear it too, that he would not have us die: He ſwears that he would not the death of the wicked. And ſhall we ſtill ſay that he would their death? Or that he would have them wicked, that ſo they might die? *Abſit, abſit*, God forbid that we ſhould harbour ſuch a thought of our moſt holy God! The truth is, Gods Word in it ſelf is as ſure as his Oath; for *he is not a man that he ſhould lie*: *Let God be true, and every man a lyar. All his promiſes are yea, and in him amen. Heaven and Earth ſhall paſſe away, but not one tittle of his word ſhall faile*: So that for the certainty of what he ſpeaketh, there needs no ſuch religious Conteſtations: Yet for our ſakes the Oath of God is added to his Word, that we might thereby have παράκλησιν ἰσχυράν, *ſtrong conſolation*. That we might believe a poſſibility of repenting; And a probability, yea an infallibility of Pardon upon our repentance. That we might have hopes of life, and *purge our ſelves upon our*

Gen. 3. 4. *Durum eſt cum non tantum tribuamus Deo, quantum diabolo. Vincent. An non hac ratione Deum in animo tuo perſtringis mendacii, qui verbo quidem dicat te velle ſervare, &c. interim tamen licet tu velis in Chriſtum credere ipſe tamen nolit.* Zanch. de natur. Dei l. 5. Numb. 23. 19. Rom. 3. 4. 2 Cor. 1. 20. Hebr. 6. 18. 1 John. 3. 3.

Nemo potest bene agere pœnitentiam nisi qui sperraverit indulgentiam St. Ambr. de Pœnit. dist. 1. cap. Nem.

our hopes, *Debile fundamentum fallit opus.* A weak foundation fails the building: But here is a sure foundation for us to build our hopes upon as high as heaven. *Dei juramentum est fides nostræ fundamentum.* Gods oath may surely ground us in our holy faith: Doth he swear it? O then, let us believe it! *O beatos nos quorum causa jurat Deus! O miserrimos, si nec juranti Deo credimus!* O happy we, for whose sake the living God doth swear by his life, that he would not our death! O most wretched we, (saith *Tertullian*) if we will not believe him when he swears. He swears he would not our death, but have us live he would, and therefore would have us use the means. Now turning is the means of living; *Wherefore turn your selves, and live ye.*

Tertull. de Pœniten.

Turn your selves.

These words are altogether Mandatory. And the Precept in them hath these two Considerables.

1. Who are commanded.
2. What is commanded.

First, Who. The word is Plural in the Text: And the Mandate in it is indefinite, and so must reach unto us all. *Turn ye*, even all ye. *Turn your selves*, ye that are sinners; Ye that must otherwise suffer eternally for your sinnes: Turn your selves. We are all concerned in the duty here commanded. And in that we may consider three particulars,

Deus definitionem non facit, qui misericordiam suam omnibus promisit. S. Ambros. de Pœnit. dist. 1.

1. The Act.
2. The Object.
3. The Time.

The Act, *Turne.*
The Object, *Your selves.*
The Time, *Presently.*

For the word is in the Imperative Mood; and that admits of none but the Present Tense. And thus from these words we may inferre these three Conclusions:

1. That we must all Turn.
2. That we must all Turn our selves.
3. That we must all Turn our selves without delay.

Wherefore turn your selves.

First of the first, *we must all turn.* But what is it *to turn?* By Turning

Turning here is meant Repenting. In Sinning there is a turning from the Creator, and a turning to the Creature: And therefore in Repenting there muſt be a turning from the Creature, & a returning to the Creator. And this Turning is commonly called *the Converſion of a Sinner*. And in this Converſion there are many Turnings. The firſt is the Sinners turning of all ſinnes out of himſelf, by a full and clear Confeſſion of them. The ſecond is, the Sinners turning from all ſinnes ſo turned out, with an utter deteſtation of them. And the third is, the Sinners turning or returning unto God, with true compunction and contrition for his former turning from him. For, *Pœnitentiam certam non facit, niſi odium peccati, & amor Dei*, ſaith *S. Auſtine*. A ſinner can never be ſaid to be a true Convert, untill he turns his loving of ſinne into a loathing of it, and his hating of God into a loving of him. God hates an obſtinate Sinner, but loves an humble Penitent. And we cannot but love him when we are Penitents, though we were haters of him whileſt we were Sinners. When our repenting of our ſinnes hath procured his love to pardon them, and his pardoning of our ſinnes hath perſwaded us to love him, then our love unto him muſt needs provoke us to abhorre even all our ſinnes, which provoked him to abhorre us; and to ſet our hatred moſt againſt thoſe *Delilahs* or delightful ſinnes, on which we once moſt ſet our hearts. Our Hearts are moſt of all deſired of God; And God (who is a *jealous God* in this particular) is moſt jealous of thoſe ſins which have been our *Darlings*; for thoſe are moſt likely to ſteale away our hearts and turn away our loves from him. He loves nothing like our Hearts, and wooes us for nothing more then for our loves, and therefore hates nothing ſo much as thoſe *inſinuating ſinnes*, which will needs be his *Corrivals* and *Competitors* in Courting of our Hearts. And therefore we, to atteſt the truth of our love to him, muſt from our very Hearts deteſt thoſe ſinnes, and ſcorn to entertain them as beloved Suiters. Yea, we muſt even hate them with *a perfect hatred*, or we cannot love God with entire love: And unleſs we love him, we cannot hope for his love towards us: And without

Agite pœnitentiam deteſtando peccatum. Nic. de Lyra in locum.

S. Aug. Ser. 3. de Nat. Dom.

God accounteth thoſe to be haters of him, which continue ſinners againſt him. *Ex. 20. 5.*

Prov. 23. 26.

without his love we cannot live, or not ſo as we would, not well, not in peace, either with him, or others, or with our ſelves.

Sinne is a very *Make-bate*, a *common Barattor*, the grand *Boutefeu* of *Great-Britain*, and of all the World. It is the *partition-wall* betwixt God and man, and betwixt man and man too. It is Sinne that hath parted the Church and the State: it is Sinne that hath parted the Soveraign and the Subject, the Prince and the People. It is Sinne that hath been the Impulſive cauſe of all our hurtful Combuſtions; and Sinne it is that is the Impedimental cauſe of all our hopeful Accommodations. Oh, Sinne's the *Remora* of Reconcilement. What evil of Suffering is there now amongſt us, which the evil of Sinne hath not pulled down upon us? It is Sinne that hath been the Traitor κατ' ἐξοχὴν, both to the King and to the Kingdome; the *Troubler of this our Iſrael.* Sinne is the grand Malignant, the great Delinquent: It is Sinne that hurts, and hinders the Great and Graveſt Councel of the Kingdome. What evil hath been acted, but Sinne hath had a finger in it? Sinne is the all in all for miſchiefe.

Iſa. 59. 2. Jer. 5. 25. Lam. 5. 16. Iſa. 48. 22. 57. 21.

It hath been thought by ſome Polititians, that *malus Vir* may be *bonus Cives*; An evil Man, and a good Commonwealths man. But believe it upon a plain demonſtration, A great Sinner can never be a good Subject: His ſinnes are ever doing of more evil in a Kingdom, then he himſelf is able to do good: Whileſt the Sinner himſelf may be fighting for it, his ſinnes are fighting againſt him and that. When a Kingdome quarrels with it ſelf, it is a ſigne that God hath a quarrel with it. When the people of any Country doe ſinne againſt God, they do but pick quarrels betwixt God and their Country; and God he fights them all, by making them to fight each other, whileſt the ſinnes of the divided Parties do ever fight againſt their own Parties. How many on both Parties ſwear to fight for their own Parties, to the beſt of their powers and policies; and drink *deep Healths* to the greateſt *Leaders* of their Parties, with intentions and proteſtations to be faithful to them: whileſt their *Drinkings*, and

and *Swearings*, and *other ſinnes* are very treacherous to themſelves, and make them as ill as *Traitors to their Cauſes*, and to their Companions? The ſinnes of each Party do take part with the other Party againſt the Sinners and their Parties. Yea indeed there would be no ſuch Parties, nor any need of ſuch parts-taking, but for the ſinnes of both Parties. O that every Party and every perſon would look upon their own ſinnes as the moſt *malignant party*, and as the worſt of enemies. O that every man would take ſome ſpeedy courſe to ſecure himſelf and all Parties, by ſeeking out of thoſe moſt *dangerous Malignants* that are in his own boſome, and bringing them to their tryals before the *Bars of Self-examination*, and Self-Conviction, and Self-condemnation! That every man would turn out his own ſinnes, and turn them off, and return to the God of peace and mercy, that God might turn away *his fierce anger* from us all, and turn his diſpleaſure into love, and his controverſie with this Nation into a National peace. And this he might be perſwaded to do for us, cou'd we be perſwaded by him to turn from all our ſinnes, and return unto him. *Wherefore turn your ſelves.*

This brings the *Act* unto the *Object*, I would it might alſo bring the *Object* to the *Act*. It hath brought Turning unto you; I wiſh it might as well bring you to Turning.

Many are buſie in *turning*, but it is not *of themſelves*. They are turning out and turning off, but it is not of their own ſinnes. There are many and many ill turns done to others in theſe Times, but theſe are not the turnings in the Text. Our turning muſt be of our ſelves. *Wherefore turn your ſelves. Let us ſearch and try our own wayes, and turn again unto the Lord*, ſaith the Prophet *Jeremy*, Lam. 3. 40. Let us turn our ſelves; and let us all do ſo. A particular Perſon, by turning of himſelf unto the Lord, may turn away a particular Judgment from himſelf: But when the ſinne hath been generall, and the ſuffering be as generall almoſt as the ſinne, then the ſorrowing for it muſt be generall. There muſt be a generall Turning at ſuch a time, to turn away the Judgment. *Clergie* and *Laitie*, *Noble* and *Ignoble*, all muſt turn at ſuch a

Bp. *Davenant*, Sermon before the Houſe of Lords. *Jer.* 3. 22.

time. When that great Defection was in the Kingdome of Israel, and both parties had been sorely punished, the lamenting *Prophet Jeremy*, by inspiration bespake both parties to return together. *Let the Children of Israel, and the Children of Judah come together, and weeping seek the Lord their God,* Jerem. 50. 4. And the Prophet *Hosea's* Exhortation to return is general. *Come let us returne unto the Lord, for he hath spoyled us, and he will heale us, he hath wounded us, and he will binde us up againe,* Hos. 6. 1. Then our Turning may be to purpose indeed, when it is universal, when we all joyne hands hearts, and *turne as one Man unto the Lord.* When every Man turneth one, every one turns himself. *When every wicked man forsakes his owne wayes, and every unrighteous man his own imaginations, and returne unto the Lord.* As the the Prophet *Isaiah* exhorteth, *Isa.* 55. 7.

Great complaining there hath been by the Many, against all sorts of Magistrates, both Supreme, and Subordinate. Yea the *greatest Councel of the Kingdome* hath been complained of by many: As if all evils were originally from miscarriages in Governours. But may not the Many *erre in this,* Matth. 22. 29. *not knowing the Scriptures?*

It was the Sinne of *David* that caused the people to be numbred: And it was from *Davids* numbring of the People, that *seventy thousands of them were swept away in three* 1 Chron. 21. 2. *dayes space by the plague of Pestilence.* Yet was it not *Davids* 7. 14. sinne, but the sinnes of the People, that gave the first occasion of that punishment. As you may see 2 Sam. 24. 1. *And againe the anger of the Lord was kindled against Israel, and he moved David against them to say, go number Israel and Judah.* When *Causa causæ est causa causati.* God is angry with a people for their sinnes, he suffers their Ruler, or Rulers to doe something amisse, that so upon the fault of the Magistrate he may take an occasion to punish the multitude. And it becomes the people to begin their Complaints, where the fault to be complained of began. If the sufferings of Israel were occasioned by *Davids sinning,* And *Davids sinning* were occasioned by the *sinnes of Israel,* then surely the way for Israel to have turned away their sufferings, had been by turning from their sinnes.

See this point very excellently handled by Mr *Rows* in his Oil of Scorpions, *Sect.* 14.

Let

Let not us inferiours look above our ſelves, or from our ſelves: for the finding out of faults to be amended, but let us look into our ſelves, and amend what there we finde amiſſe.

The Hearts of the Governours are in the hands of God, and he turnes them as he pleaſeth which way he will himſelfe. When he turnes away their hearts from the People, it is a ſigne that the Hearts of the People are turned away from him. He is the God of Gods, and Lord of Lords, He is the *Over-ruler of all Rulers*; and by his diſpoſing it is that they rule, for the benefit, or for the detriment of the People. Now if there be any miſcarriages in our Governours, the way to win the Lord to ſet them right unto us, is to ſet our ſelves right to the Lord. Let us but turne with all our hearts unto the Lord, and he will ſurely turne the Hearts of all our Governours to us, and our welfare. He will make their Counſels proſperous, He will make their deſignes ſucceſsful; He will turne our ſtorme into a calme, our dangers into ſafety, our troubles into tranquility. *All things ſhall work together for good to thoſe that love him.* Prov.21.1. They are ſtill in the hand of Gods powerful providence, though he permits the Devil to have a hand and power over them. Dr *Fermin* Paraphraſtick Meditations upon the Proverbs. Rom.8.28.

Many Men have many enemies in theſe times; And every Mans deſires are to get the Victory over his enemies. Our greateſt Enemies are in our ſelves, our owne ſinnes are boſome Enemies; And home-bred Enemies are ever moſt miſchievous. Above any other Enemies let us therefore labour to get the Victory over our ſelves. Let us never give over combating till we have conquered our own corruptions. Theſe are the firſt, and worſt of Enemies, the Makers and Movers of all Enmities. *From whence come Wars and fightings amongſt you? Come they not hence, even of your Luſts which warre in your Members?* ſaith St. *James*. Our unruly affections make us all unruly. Our mutinous affections make us ſo amongſt our ſelves. There are Warres within us, and they are the incentives of the Warres without us. Let us labour to make a peace within us, and that's the way to have a peace without us. The way to get the Nobleſt Victory over all our Enemies, is for every Man to get the Victory over himſelfe. *Cæſar* was more commended by *Cicero* Jam.4.1. *Pugna, ut ſit in animo hominis pœna peccati eſt, ex primo homine in omnes filios propagata: ut qui noluit cum Deo eſſe unitus, eſſet in ſemetipſo diviſus: & qui imperanti De-*

Minus noluit esse subjectus, sibi ipsi rebellis atq; contrarius esset. Isidorus *de Summo bono*, l. 2. cap. 26.

for overcomming his own passions to the yeelding of Pardon to *Marcellus*, then for his greatest Conquests over his other Enemies. It is a signal Conquest for a Man of a *fiery Spirit* to suppresse his Anger; It is with *Hercules* to conquer one of the *furies of Hell*. It was but Inhumanely spoken by *Vitellius* upon the Death of *Otho*, as he viewed the *Carcasses* on the place where they fought the Battail. *O how sweet a perfume is a dead Enemie!* But it may be Divinely spoken by one that hath Conquered himselfe, or *Mortified his sinfull affections*: O what *a savor of life unto life*! is the Death of such a Mortal sinne, Such a bosome Enemy! The Sinnes of every Man are every Mans greatest Enemies. And the Kingdomes greatest Enemies are the greatest sins of the Kingdome. I have been ever more afraid of the Sins of this our Nation, then of any Souldiers from forreigne Nations. Great talking there hath been of *Danish Fleets*, and other Out-landish Forces But we have more cause to fear our *Sea-mens sinnes*, and the *sinnes of our owne Land. If God be for us, who can be against us?* And he will be for us, if our sins be not against him: but our sinnes are all against him, and for their sakes he is against us. Were it not for them, we need not feare any *Danish Fleets*, or *Spanish Armados*, or *Turkish Navies*; nor all the Pyrates and Powers of Hell. We have most cause then to be afraid of our selves, to feare our owne sinnes. Every Man may well pray as some of old were wont to do, *A me Domine serva me:* Lord save me from my selfe! In the Common Prayers; when the Minister said, *Give peace in our time, O Lord!* the People were wont to answer, *Because there is none other that fighteth for us, but onely thou, O God.* A very strange Reply, but not more strange then true; for true it is, that it is God alone that fighteth for us. The *Devill*, he fighteth against us. The *World*, that fighteth against us; And the *Flesh* as much as either of both. So that we our selves are enemies to our selves, and fight against our selves. And so may fitly pray, *Lord save us from our selves.* Now there is no way for us to save our selves from our selves, but by turning of our selves to him that fighteth for us. *Wherefore turne your selves.*

Rom. 8. 31.

Οὐδεὶς ὑμᾶς ἀδλίους ποιῆσαι δυνήσεται ἐαν μὴ ἑαυτοὺς ποιήσωμεν. S. Chrysost. *Nemo leditur nisi à seipso.*

Quo fugiam pœnitendo, nisi ad ejus misericordiam cujus potestatem contemptoram peccando? Tertul.

But it is not every turning that will serve the turne

There

There is eaſe indeed to be had by this turning, but this turning is not to be had with eaſe. It is not turning with the Time, nor turning to the Time, that can turne the Time: No, but our turning of our ſelves in time from the ſinnes of the Time. God himſelfe will turne unto our ſide, and make us all to turne unto one ſide, or rather turne away all this ſiding, would men on all ſides but turne themſelves to him. *Wherefore turne your ſelves.* And how ever the Times turne this way, and that way; backward, and foreward: Yet let not us turn meer *Cameleons in Religion*, as if we had no colour for it, but what we borrow of thoſe which are neareſt to us: Neither let us be *turned about like Weather-cocks, with every Wind of New Doctrine.* Let us not turne, and turne, and turne with every *Polypus*, and every *Proteus*, and every *fantaſtical Changeling*, which turne to every *new Religion*, untill they have *no Religion* left to turne unto. Turne not with them that are ever turning their *old Religions* out of themſelves, untill they have turned *all Religion* out of themſelves, and themſelves out of *all Religion.* There need but theſe two movings in our turning of our ſelves.

When a mans wayes pleaſe the Lord, he maketh even his enemies to be at peace with him. Prov. 16. 7.

Proteo mutabilior. Eraſ. Adag.

1. *Downwards.* 2. *Upwards.*

Firſt, Downwards by Mortification. Secondly, Upwards by Vivification. Downwards by a Death unto ſinne; Upwards by a New Birth unto Righteouſneſſe. Downwards by an Humiliation: Upwards by a Reformation. And *if we thus draw nigh to God, he will draw nigh to us.* He will return to us with much Compaſſion towards our ſoules, if we will turne to him with true Compunction for our ſinnes. He will be diſpleaſed with us for our ſinnes, till we be diſpleaſed with our ſelves for them. For he can never take pleaſure in us ſo long as we take pleaſure in that which is ſo diſpleaſing as ſinne is unto him. But when we are diſpleaſed with ſinne in our ſelves, then he is pleaſed with us. When we condemne our ſelves for ſinning ſo againſt him, we ſave him a labour, we prevent him for condemning of us. *Pœnitentia, quaſi punientia,* ſaith *Hugo Cardinalis.* True Penitency is a puniſhing of ſinne in our ſelves, to ſave our ſelves from Gods puniſhments. For God will

Jam. 4. 8. Zach. 1. 3.

ἡ δὲ μετάνοια γίγνετ' ἀνθρώποις κείσις. *Menand.*

Hug. Cardin. l. 3 de Myſter. Eccleſiaſt.

Pœnitentia eſt quædam doloris vindicta, puniens in ſe quod ſe dolet commiſiſſe. S^t Auguſt. *Pœnitentia, quaſi pœnæ tentio.* *Guido de Monte Rocherii in Manipulo Curatorum.*

will not for ever puniſh that which hath been once puniſhed. God hath promiſed Remiſſion of ſinne to thoſe that have Contrition for ſinne. *At what time ſoever a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord.*

But obſerve it well. He that hath promiſed to pardon a ſinner at what time ſoever he doth turne himſelfe, or truly repent him of his ſinnes, doth not promiſe that he ſhall repent, or turne whenſoever he will. We cannot repent when we would, therefore let us repent when we can. We are not ſure of time hereafter, therefore let us take the preſent. Repentance is a due debt, and there is no longer day given in the Bond, and therefore the payment muſt be preſently. And that's the third Concluſion.

We muſt all turn our ſelves without delay.

Therefore alſo now, ſaith the Lord, Turne ye even to me with all your heart, and with faſting, and with weeping, and with mourning, Joel 2.12. As it is never too late to amend, ſo it is never too ſoon to be good. *Better late then never*; but the ſooner the better. They do well that do amend, though it be at the very laſt: But they better, that amend ſooner; And they beſt of all, that amend firſt of all. The ſooner men be good, the eaſier it is unto them to grow better. And the later they amend, the harder it is unto them to grow better, or continue good. At this time there are many, who might by this time have been better then they are, had they been good but ſooner then they were: And would by this time have been worſe then ever they were, had they not grown better then they were untill this time. The evill mans condition is made worſe and worſe, by his continuance in an evill condition. The deferring of his amendment doth make the difficulty of amending double.

Nam ſera nunquam eſt ad bonos mores via. Seneca *Tragæd.* 8.

Qui non eſt hodie, cras minus aptus erit.

He that is unfit to repent to day, will be more unfit to morrow, for he will have more ſinnes to repent of, and will be hardened more in his ſinnes: He will have a Day more to repent of, and a Day leſſe to repent in. Every Day doth add a new Summe to the old Score; yea every houre doth

doth ſcore up many ſmaller Debts to increaſe the *Totall Summe*. So that he who is not able to diſchage the debt of his Sins to Day, will the leſſe able to unſcore a longer ſum to Morrow. The longer any ſinner lets his ſcores run on, the greater will his *quantum* be, when it comes to be *ſummed up*. And they muſt needs become non-ſolvent, that ſcore up ſins too many dayes before they reckon. Often reckoning doth make long friends: And eaſie reckonings are made by often reckoning. So it happens between man and man: And ſo it happens alſo between God and man. But many deale with God, as ſome evill Debtors deale with their Creditors; they ſtudy much how to get into debt, but not at all how to get out: They take great care to be truſted; but little care to pay. Whereas their firſt care ſhould be to run as little as may be into Gods Debt, by ſcoring up of Sins: And their next care ſhould be to get out of Debt as ſoon as may be. It is the height of impiety, to be hardened with impenitency. To commit ſin is to diſpleaſe God; but to continue in ſin, is to deſpiſe him, when he is diſpleaſed, or to ſleight his diſpleaſure. And to go on in ſin at ſuch a time as this, when *God hath taken his Rod into his hand*, and ſuch a Rod as now he hath, can be no leſſe then a bidding of utter defiance to him. It is a bidding of him to do his worſt.

They go farre that never return: farre be it from us to go on in ſinne ſo farre, or too farre to return. Some Mariners have ſailed ſo far to the *Arctick-Pole*-wards, and ſtaid ſo long in thoſe Northern parts, that their ſhips have been bewinter ed in the midſt of congealed waters, and they bennumed in their frozen ſhips. *Lots wife* was turned into a *Pillar of Salt* for turning back ſo ſoon; and they into Pillars of Ice for not returning ſooner: And many in the World are like ſuch adventurous Mariners, they go on, and on, and on in the wayes of ſin, *which are the wayes of death*, ſo far, that they can never return alive to the land of the living. They are benummed by the winterly froſts of Icie Death before they be aware. O beware that ye be not ſo ſurprized. Repent ſpeedily, ye may die ſuddenly: Take the counſel of *Jeſus* the ſon of *Sirach*, And *make no tarrying to turn to the Lord. Put* Gen. 19. 26. Eccluſ. 5. 7.

not

not off from day to day: for ſuddenly ſhall the wrath of the Lord come forth, and in your ſecurity ye ſhall be deſtroyed, and periſh in the day of vengeance. τίνα χρόνον, ἢ τίνα καιρὸν, τὸν παρόντος βελτίω ζητεῖτε; So *Demoſthenes* to the *Athenians*, and ſo ſay I to you, What Time, or what opportunity doe ye look for better then the preſent? ἢ πότερα δεῖ πράξετε, εἰ μὴ νῦν; When will ye do what ye ought to doe, if ye will not doe it now? when will yé repent and turn your ſelves, if ye will not now? ταῦτα ποιεῖτε ἀγαθῇ τύχῃ: Doe theſe things, ſaith he, whileſt a propitious fortune leads the way. And whileſt a faire opportunity does invite you, do this thing which does ſo much concern you, Repent in time. They that deferre their repentance till it be too late to repent, will repent when it is too late, that they did ſo long deferre their repentance. True repentance is ſeldome late: and late repentance is ſeldome true.

Demoſthen. Olynthiac. 3.

Hæc facite, duce proſpera fortuna. Vit. Amerpach. interpr.

Indeed the *Authentick ſtory* (as that famous Poet cals the Goſpel) doth tell us of one true Convert, which returned as far homewards in a few houres, as he had wandred from home in many years. The *penitent Thiefe* was far gone in that *broad way, which leadeth to deſtruction*, before he returned into the *narrow way, which leadeth unto life*: He was gone to the very gate of Hell, and yet returned. But let no man preſume to run on in his evill way in hope of his good return: for he had an advantage which no man elſe is like to have; for the doore of Heaven was next unto him, when he began to turn: *Chriſt is the way*, and the *Gate*, and the *Doore*, and the *Guide*, and the *Help* to Heaven; and the *All in all in Heaven*, and he was as neer to the Penitent Thief as he could wiſh, when he began to be a Penitent. And it was a good turn for him, that ſo it was, or he might have come ſhort of Heaven as farre as ſome other Theeves have done, who never thought of turning themſelves to Heaven-wards, untill they were even ready to be turned off the Ladder. O, what an *happy turn* was this for that *Penitent Theif!* This Turn did ſet him ſafe upon the Ladder of Life, the true and living Ladder, which reacheth up from Earth to Heaven: The ſubſtance of *Jacobs Ladder*, *whoſe foot did ſtand*

Du-Bartas.

Luke 23. 40, 41, 42.

Matt. 7. 13, 14.

John 10. 7.

14. 6.

Hebr. 10. 20.

Joh. 1. 51.

Geneſ. 28. 12.

ſtand upon the Earth, and whoſe top did reach up unto Heaven. That myſtical viſion was an adumbration of Chriſt: his Humane nature was as the foot, and his Divine nature was the top of the Ladder. The top and foot made but one Ladder, and God and Man make but one Chriſt, as the onely Mediator between God and man; the *new and living way* between Heaven and Earth; the Ladder by which the penitent Thief climbed up to Heaven. There is no way for a Thief to ſteal into Heaven. It was not by ſtealth that the penitent Thief got thither: It was by turning from his theft, that he got into the way; It was by repenting of his former wayes of ſtealing, that he got into the favour of Chriſt; and by his favour it was, that the gates of Heaven were fairly opened to him. Upon his turning, Paradiſe was promiſed. *Verily Iſay unto thee, to day ſhalt thou be with me in Paradiſe,* ſaid our Saviour unto him. See what a ſudden return was here! He does not ſay, after ſo many ages, or years, or moneths, or weeks, or dayes; but, *hodie mecum, To day ſhalt thou be with me in Paradiſe:* This day thou haſt turned thy ſelf from an heinous Peccant to an humble Penitent; and this very day thou ſhalt be turned from an humble Penitent to an heavenly Triumphant: This is the day of thy Converſion, and this ſhall be thy day of Coronation: This day thou art truly humbled, and this day thou ſhalt be highly exalted. But this *one Swallow makes no Summer:* This rare Example may not be made a general Rule to go by: This *Phenix* had no Mate. A pair of Malefactors were concrucified with Chriſt, but both were not converted unto Chriſt. *Chriſt* was brought with both unto the *Croſſe*; but the *Croſſe* could not bring both of them unto *Chriſt*. They both came to the death of the Croſſe by the ſame way: but they went not both the ſame way after death from the Croſſe, for that they turned not themſelves the ſame way upon the Croſſe before death: One turned unto the Lord upon the Croſſe before his death; but the other was croſſe, and would not turn. And therefore the Lord did turn to that one in mercy, and turned his Croſſe into a Crown: But the other was *turned into Hell. And ſo ſhall all the ungodly that forget God.* One of the

Symb. S. Athan. ὁ θεὸς ἄνθρωπος εἷς ἐστι Χριστός.

Luk. 23. 42, 43 *Non dicit in die judicii, cum juſtis ad dextram te locabo. Non ait, poſt aliquot annos Purgatorii ad refrigerium te perducã. Non poſt aliquot menſes vel dies te conſolabor; Sed hodie, &c.* Bellar. de ſept. verb. à Chriſt. in cru. prolat. *Si quis vel hiſtorias legat, vel curſus quotidianos obſervat, inveniet profecto rariſſimos fuiſſe qui de hoc mundo exierint, cum per tatum vitæ ſuæ curſum perdite vixerint.* Bellar. de ſept. verb. à Chriſto in cruce prolat. lib. 5. cap. 5. Pſal. 9. 17.

two was saved, that none might despaire: And but one, that none might presume. Our Saviours accepting of the Penitent upon the Crosse, may encourage us to repent, be it never so late: & his rejecting of the other bold impenitent Thief, may discourage us from sinning, be it never so soon.

Utendum est ætate, cito pede labitur ætas. Ovid. l. 3. de Art. amand.

As it is therefore now with us, whether sooner, or later, *Let us apply our selves to the season:* Let us neither despaire of time past, nor presume of time to come; but let us take the time present, and turn our selves. Time is but a moment, and Eternity depends upon it: *Ex hoc momento æternitas*, Eternity it self depends upon this moment; yea two Eternities depend upon this one Article of Time; Eternity of Happinesse in Heaven, and Eternity of Misery in Hell do both depend upon the very τὸ νῦν of Temporal life: & man hath no more of Life, or Time, but the very present. *Post est occasio calva*, Time is bald behind: Yesterday cannot be recalled, To morrow cannot be assured. Let this Present therefore be well imployed. One *To day* is worth two *To morrows*, to turn your selves in. *To day therefore, if ye will heare his voice, harden not your hearts, but turn your selves.* Let impertinent mirth be turned into penitent mourning. Let laughing at sinne be turned into lamenting of sinne. He that hath not been a *Prometheus* in his life, let him be an *Epimetheus* before his death: He that hath not been fore-witted in his actions, let him shew himself after-witted in examining and amending them. If the want of due advice hath occasioned any improvident act of Sinne, let the better-advised act of Sorrow prevent the final punishment of it. And if the fear of Hell cannot make us repent in Time, then Hell it self shall make us repent to all Eternity. They that will not give so much for the *love of God* as a few penitential Tears, shall have the *hatred of Devils* for nothing: And they that will not take so much pains to go to Heaven, as to turn themselves, may go to Hell with ease. *Facilis est descensus averni:* It is an easie matter to go to Hell, but not so easie to get out. *Ab inferno nulla est redemptio.* If a sinner be once but turned into Hell, he can never return. Be perswaded therefore to turn your selves, before you come there. Turn your selves,

Erasmi Adag. *Qui arripit occasionem rei conficiendæ, dum illa se offert, ille sapit; qui negligit, desipit.* Cornel. à Lap. in Prov. c. 10. Psal. 95. 7. Heb. 3, 7. 8, 15.

Do therefore the work of the day *in die suo.* No man can promise himself a morrow. Deferring as well as presuming makes many implicite Atheists. *Manchest. contemp. mortis & immortal.*

Sera nimis vita est crastina, vive hodie.

ſelves, and ye ſhall never come there. *Turn your ſelves, and ye ſhall live.*

And live ye.

Turn your ſelves, and live here: *Turn your ſelves, and live* hereafter. Life temporal and life eternal are both promiſed to all thoſe that turn themſelves, or thoſe that turn a natural life into a ſpiritual. 2 Chron. 7. 14. Luk. 15. 20.

But now I perceive my preaching upon this Text, to be like to moſt mens practiſing of it: They are ſo long in turning of themſelves, that they leave themſelves but a very little time to live in, when they are turned. And I have been ſo long in perſwading you to *turn your ſelves*, that I have left my ſelf but a little time to ſpeak of *Living*.

I muſt now do, as the Time hath done: I muſt make haſte to have done with the Time.

The Evils of theſe Times do threaten every man with Death: yea Death it ſelf does threaten every man a Miſchief in theſe Times of Evil. And what way is there for any man to turn away theſe Times of Evil from himſelf, but by turning of himſelf from the Evils of theſe Times? Who is it, that doth not even long to ſee a return of better Times? And who can make any doubt but better Times would yet ere long return to men, would men but turn themſelves to better the Times? The Times grow good, or bad to Men, as Men grow in their Times. The Times would ſoon be better, would Men be ſo; and Men muſt mend, or the Times will not. But evil Times can never amend, whileſt *evil Men grow worſe and worſe*, Or whileſt they ſleep ſupinely in their Evil. No Times can make ſome Men to amend or turn themſelves: But would they turn themſelves, they might both turn the Times, and ſave themſelves from ruine. See *Jer.* 3. 12. 13. 22. and ſee *Joel* 2. 12, 13. 18, 19, 20, &c. *Ezek.* 33. 12. 14, 15, 16, 19. *At what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdome, to pluck up, and to pull down, and to deſtroy it: If that Nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them*, ſaith God himſelf, *Jer.* 18. 7, 8. So he dealt with *Niniveh*; And ſo he hath often dealt with our *Metropolis*, Jonah 3. 6, &c.

Iſa. 1. 16, &c. *Promiſſa hæc tua ſunt; & quis falli timeat, cum promittit ipſa veritas.* S. Aug.

and with this whole Nation. He is *long-ſuffering to usward, not willing that any ſhould periſh, but that all ſhould come to repentance*, ſaith S. *Peter*, 2 Epiſt. c. 3. v. 9. Both periſhing here, and periſhing hereafter too, may be prevented by repenting here in time.

Euripides brings in *Hecuba* crying out amain, τέθνηκ' ἔγωγε πρὶν θανεῖν κακῶν ὕπο *I am even dead with the very terrors of death!* And many in theſe evil Times have even killed themſelves with the feares of being killed. But others are ſtill running neerer unto Death, and to Damnation too, and yet are further every day then other from thinking of either. They think they ſhall not die as yet; and therefore as yet they think not of preparing themſelves for death by turning of themſelves. Yea, many live as if they thought they ſhould ever live; and therefore never think of turning themſelves that they might live for ever.

Tiberius thought that all things came by *deſtiny*; and therefore neglected all endeavours to prevent or alter any thing. And many are like *Tiberius*, at leaſt in deportments, if not in judgments. They do not endeavour to turn themſelves, to turn the times; to ſave their lives, either in this preſent world, or that to come. Yea ſome are ready to ſay, as that *Italian Ludovicus* did: *If we ſhall be ſaved, we ſhall be ſaved.* And as that *Lantgrave of Thuring* did, which *Heiſterbachius* writes of: If we be elected, no ſinnes can keep us out of Heaven; but if we be reprobate, no ſorrows can keep us out of Hell. This is a moſt irreligious kind of reaſoning. This is not the way for men *to work out their own ſalvation with feare and trembling*, This is not the way to perſwade them *to give all diligence to make their calling and election ſure.*

True it is, that all that *Man* can do is but in vain, unleſſe that *God* beſtows his bleſſing on it: But all in vain it is for *Man* to expect a bleſſing from the hands of *God*, unleſſe that he will do what *God* expecteth at his hands for the procuring of it. For *God* will not do all things all alone for them, that will do nothing for themſelves with him, when he is doing for them. When *God* is working in men, and for them, then they in him muſt needs be συνεργοὶ τῷ Θεῷ workers

Ego & ante mortem præ malis ſum mortua. Eraſ. Some pleaſant their lives, as if the world ſhould alwayes laugh upon them. *Quâvis pejor eſt mundus cum blanditur, quam cum indignatur.* Mancheſt. Al Mondo's Cont. Mortis & Jmmortal. Sueton. de vita Tiberii. *Si ſalvabor ſalvabor. Si prædeſtinatus ſum, nulla peccata poterunt mihi regnum cœlorũ auferre: Si præſcitus, nulla opera mihi illud valebunt conferre.* Heiſterbach. l. 1. de memor. Hiſt. c. 27. We are inſtruments, though not cauſes of our own ſalvation. We bring nothing for it, but ſomething to it; Nothing worth it, but ſomthing with it. *Dr. Donne.*

ers together with God. In vain it is for men to call to Heaven for help, if they will not uſe the help of Heaven which they call for. In vain it is for men to have any *Talents of Grace*, if they will not put them out to uſe: And they that have them, and will not improve them, deſerve to have them taken away from them.

In vain do men call to Heaven for help, when they withſtand the help of Heaven. Many do invoke it, and yet do hinder it: They require help from others, and abandon themſelves; and by their deeds, contrarying their words, they ſhew, not to have deſired what they have intreated; and to have intreated, that they might not be heard. *Malvez. Romul. & Tarq.* tranſlated by the Earl of *Monmouth.*

By *Nature* indeed we are all *dead in treſpaſſes and ſinnes*, and cannot help our ſelves. But when God by the *Spirit of Life* hath helped us unto the *Life of the Spirit*; then we, like men of ſpirit, muſt beſtir our ſelves to uſe his help. When God hath begun with us, then we muſt go on with him: when he is turning of us, then we together with him muſt turn our ſelves: And being turned, we muſt live too. *Turn, & live.* An early endeavour is then to purpoſe, when it is put on with an earneſt endeavour to perſevere. But it were better to begin late, and hold out unto the end, then to begin betimes, and be preſently *weary of well-doing.* There is a *Penny promiſed* to him that comes to labour *in the Lords vineyard at the eleventh houre of the day:* But no Salary promiſed to him that ends his labour, before the day of his life be ended. We muſt go on then, as well as begin. It is *Perſeverance* that crowns *Repentance. Turning* it is that prepares the way of *Living*; And *Living* it is that perfects the work of *Turning.* We muſt do the laſt as well as the firſt. Indeed we can do neither well, unleſſe we do both: But by doing both, we may do well. And that we may be ſure to do ſo, let us both turn, and live. *Wherefore turn your ſelves, and live ye.*

Dr. Love's *watchmans watchword.*

Mat. 20. 22. Gal. 6. 9.

Optima pœnitentia nova vita. Luther.

F N I S.

St. PAVL'S CONCRVCIFIXION.

Preached in two Sermons

at *Hoxne* in the County of

SUFFOLK,

By Edw. Willan, *M. A.*
Vicar of Hoxne.

Galat. 6. 14.

God forbid that I ſhould glory ſave in the Croſſe of our Lord Jeſus Chriſt, by whom the World is crucified to me, and I unto the World.

LONDON,
Printed for RICHARD ROYSTON at the Angel in *Ivie-lane*, 1651.

TO THE
VVORSHIPFULL,
ROBERT STYLE, Esq.
his very Generous and
bountifull Patron

AND TO THE
VVORSHIPFULL,
NATHANEEL THRUSTON, Esq.
his very Worthy Parishoner.

VVORTHY SIRS,

IT was by both your Worships that I was placed in the Pulpit where these two Sermons were preached. By the one of you it was that I was perswaded, and by the other it was that I was presented to it; and therefore by both your Worships may both these Sermons be joyntly and justly claimed. I shall not disclaime the right of either to them. They were both my Service in that pulpit long agoe upon one of your Sabbaths, one of my Working dayes; But neither of your Worships (ni memini male) were that day neere to hear them as they were presented to the eare, be

pleaſed to let them come ſo neere unto your Worſhips now, that you may reade them as they are repreſented to the eye. Mine Office doth bind me to live, not to my ſelfe, but others. It makes me a Servant to all by Common Duty: But my place to officiate doth make me by Speciall tyes, and Service,

Sirs,

Your Worſhips devoted beadſman and poore Vicar.

EDVV. WILLAN.

S. PAVLS

S. Pauls CONCRUCIFIXION.

Gal. 2. 20.

I am crucified with Christ, nevertheleſſe I live, yet not I, but Christ that liveth in me.

THat we are all alive, and here together this Day, we ſee: But how many Dayes we ſhall be here, or alive, we cannot ſay. And that we ſhall all die, we all know: But how many here amongſt us all are now both dead, and alive together, *God* knowes. Indeed S. *Paul* was ſo. He was both dead and alive indeed; and ſo may ſome here be: But it may be, all here are not ſo. Saint *Pauls* Condition was never Common.

Jam. 4. 13, 14. Pſal. 89. 48. Heb. 9. 27. *Moriendum enim certum eſt, ſed id incertum an ipſo die.* Cicero de Senectute.

Our *Lord*, and *Saviour* dyed once, and lived againe: But his Servant *Paul* was dead, and alive at once. The *Lord of life*, our *Saviour Christ* was crucified for *Paul*, and loſt his life: But *Paul* the Servant of *Christ* was crucified with *Christ* his Lord, and lived nevertheleſſe

Mat. 28. 5, 6. Mark. 16. 6. Acts 2. 24, 25. Rev. 1. 18. Rom. 1. 1.

Some men have lived here the leſſe by being *crucified for Christ*: But others much the more for being *crucified with Christ*. The great *Apoſtle* of the *Jewes* was crucified for *Christ*, and dyed: But the great *Apoſtle* of the *Gentiles* was crucified with *Christ*, and lived. The *Croſſe of Christ* did bring that one to death, but not this other. It brought Death to Saint *Peter*, but life unto Saint *Paul*. It can bring life as well as death; It giveth life ſometimes, and ſometimes it taketh life away. It taketh life away ſometimes that it may give it. It taketh one

Gal. 2. 7. *Linus Epiſcopus de paſſione Petri. Euſebius Pamphil. Eccleſi. Hiſtor. lib. 2. 25.*

away to give another. It taketh this away to give a better; And ſometimes it kills, and ſaves alive together. It can doe both at Severall times, and it can doe both at once. It can doe both to ſeverall men, and it can doe both to one. It can doe both by ſeverall wayes, and it can doe both by one. ſometimes it bringeth Life with Death, and ſometimes after Death it bringeth Life. With the *Death of ſinne* it brings the *Life of Grace*; And after the *Death of Nature* it brings the *Life of Glory*.

True it is, that the End of *Life* is ever by *Death*. And yet it is as true, that *Death* is not ever at the end of *Life*. The *Apoſtle* dyed before his life was ended. In the midſt of *Death* a Man may be in *Life*; And in the midſt *Life* a Man may be in *Death*.

1 Cor. 15. 31. *I dye dayly ſayd this Apoſtle*, when as yet he lived. He had both *Life and Death* together in him. He was in *Death* and *Life* at once; A living dead man, *vivus & crucifixus*, *Crucifi'd with Chriſt, and yet alive. I am crucified with Chriſt, nevertheleſſe I live, yet not I, but Chriſt, &c.*

This Text you ſee, is full of turnings. The *Apoſtles* Converſion is the Subject of it; and well may it be the Subject of many converſions to quicken my diſcourſe upon it. Would my diſcourſe upon it might quicken as many Converſions by it.

Now the Chiefe Conſiderables in it are theſe two.

1. A *Contradiction* in Seeme.
2. A *Reconciliation* in Subſtance.

In the firſt we have a *Riddle Propounded.*

In the Second we have the *Riddle Expounded.*

And in both together we may both Read the Riddle, and the Reading of the Riddle.

I am crucified with Chriſt, nevertheleſſe I live, there's the Riddle.

Yet not I, but Chriſt that liveth in me, there's the Reading of the Riddle.

In the Riddle there are two Remarkables.

1. *The Manner* of it.
2. *The Matter* in it.

It is the *Manner* of it that makes it ſeem ſo intricate a Riddle

as

as indeed it is, for it is propoſed in a ſeeming Contradiction. Firſt the *Apoſtle* ſayes, that he is *crucified with Chriſt*, and thereby ſeemes to ſay as much, as that he is not living, but dead. For Chriſt was crucified to Death. And then he ſayes, that he is *nevertheleſſe alive*, and thereby ſeemes to ſay, and ſayes it in more then ſeemes, that he is not dead, but living. Now thus to ſay it, and to unſay it, is to make a contradiction of it, at leaſt in ſeeme. It is to ſpeak a *Paradox* in it. And all *Paradoxes are admirable Propoſitions*, ſaith the *Romane Orator*; And this Text for a Paradox is as admirable as any other. Every Riddle hath ſomething myſticall in it: But this Paradoxicall Riddle is a very myſtery. Yea, whole Armies of Myſteries do keep their Randezvous within the quarters of this grand Paradox, *I am crucified with Chriſt, nevertheleſſe I live.*

And for the *Matter* in it, it could not be more clearely expreſſed then it is by this very *Manner* of expreſſion. The Subject matter of it is S. *Pauls Regeneration*, And that's a matter very Myſterious. It is *mirabile magnum* as *Muſculus* calls it; a great Wonder. When our Saviour firſt propounded the Doctrine of Regeneration to *Maſter Nicodemus*, that great Ruler of the *Jewes*, and *Maſter in Iſrael*, it ſeemed a very Riddle to him, and ſuch a Riddle, as he neither apprehended, nor beleeved; And therefore his Reply was not by unriddling, but rejecting of it with a πῶς δύναται; *How can theſe things be?* It did ſo puzle his Reaſon, and ſo perplex his Faith, that it ſeemed τὸ ἀδύνατον, a thing impoſſible, a thing incredible, though it were propoſed by *Truth it ſelfe*, in the plaineſt Dialect of the Goſpell. What would it have done, if it had beene lapped up in Ænigmaticall Language, like this of Saint *Paul?* How would it have poſed his *Maſterſhip*, had it beene propoſed in the Wonderment *of a Riddle*, or ſeeming contradiction? Yet in this Seeming Contradiction, we may plainely ſee the parts of Saint *Pauls* Converſion, and in that, the parts of a perfect Regeneration.

John 3. 1. 3. 10. 9. John 14. 6.

Rationis humanæ in myſteriis regni dei cæcitas in Nicodemo apparet, cui omnia iſta, quæ de regeneratione proponuntur, abſurda apparent. Theodoricus in Analyſ. Evangel. Domin. Trinit. 1 Cor. 15. 45.

The firſt part is *Mortification.*

The ſecond is *Vivification.*

The firſt is a Death unto Sinne; The Second is a New Birth unto Sanctimonie. The firſt is the killing of the firſt *Adam*;

The Second is the Quickning of the Second in him. *I am crucified with Christ*, there's his Mortification, His Death unto ſinne, The killing of the firſt *Adam* in him. *Nevertheleſſe I live*, there's his Vivification, His New Birth unto Righteouſneſſe, The quickning of the Second *Adam*. *I am crucified with Christ*, there's his *putting off of the Old Man, which is corrupt concerning the former Converſation. Nevertheleſſe I live*, there's the *putting on of the New-Man, which after God is created in righteouſneſſe, and true holineſſe. I am crucified with Christ*, there's the *Mortifying of the fleſh, The members upon the Earth, The deedes of the Body. Nevertheleſſe I live*, there's the *Quickning of the Spirit, The walking after the Spirit, The life of righteouſneſſe by the Spirit: for the Spirit is life becauſe of righteouſneſſe, Rom.* 8. 10. *I am crucified with Christ*, and ſo broken for ſinne; *nevertheleſſe I live*, and ſo am broken from ſinne. In the firſt, there is a true *Humiliation*, in the ſecond, a reall *Reformation*; In both together there is a preſent Change of the *State of Nature* into the *State of Grace*. Yea he is ſo Changed, that he is not himſelfe any longer, not the man he was, but a new man, a *new Creature*, and hence it is, that he ſaith, *I live, Yet not I, non amplius ego*, not I any longer, not I the ſame man I was, but another. Not *Saul* now, but *Paul*; Not a perſecutour of the *Goſpel*, but a Preacher of it; Not an *Enemy to the Croſſe of Christ*; But a friend unto it, A lover of it, one that gloryeth in it. *God forbid that I ſhould glory, ſave in the Croſſe of Christ, by whom the world is crucified in me, and I unto the World. Gal.* 6. 14.

Epheſ. 4. 22. Epheſ. 4. 24. Coloſſ. 3. 5. Rom. 8. 13. 4. 2 Cor. 5. 17. Galat. 6. 15. Phil. 3. 18. 2 Cor. 11. 30.

Rom. 6. 3, 5, 6, 7. Coloſſ. 2. 12, 13 Rom. 6. 4. 5. Rom. 7. 24.

I am crucified with Christ, that is, *baptized into the death of Christ*, or *planted in the likeneſſe of his Death*, which was by crucifixion, *that the old Man might be crucified with him*, that the ſinne of the body, *and the Body of ſinne might be deſtroyed, that henceforth I might not ſerve ſinne, for he that is dead is freed from ſinne. Nevertheleſſe I live*; not the leſſe, but the more, by being quickened with Chriſt, and *riſen with him through the faith of the operation of God*; *Tranſplanted in the likeneſſe of his Reſurrection, to walke with him in newneſſe of life*. Now the *Body of Death being thus killed* in this holy Apoſtle, *and the Spirit of his minde being thus renewed, hee reckons himſelfe to be dead indeed*

indeed unto ſinne, but alive unto God, through Jeſus Chriſt our Lord, which in other tearmes hee ſignifieth ſaying, *Chriſto concrucifixus ſum, vivo autem, as Montanus* has it, I am crucified with Chriſt, nevertheleſſe I live. Ephes. 4. 23. Rom. 6. 11. *Uno verbo dici poteſt, concrucifixus.* Faber Stapulenſis in Examin.

χεισῶ συνεσαύρωμαι, I am Crucified with Chriſt, theres his Mortification, or the firſt pat of his Regeneration, and in theſe words we may obſerve two Remarkables,

1 *Exemplum*, A Patterne,
and
2 *Exemplatum*, A Parallel.

The Patterne is our Saviours Crucifixion; The Parallel in S. *Pauls* concrucifixion. Our Saviours Crucifixion was in example to S. *Pauls*; And S. *Pauls* concrucifixion was in imitation of our Saviours. Chriſt was crucified for *Paul*, and *Paul* was crucified with Chriſt; and wee ſhould all be crucified with both. The crucifixion of our Saviours Body for ſinne was a patterne to every one of us as well as to S. *Paul*, that all wee might learne to crucifie the Body of ſinne in our ſelves. His dying upon the Croſſe for our ſinnes, ſhould teach us all the Apoſtles way of dying unto ſinne. Chriſts crucifixion is the true *Idea* of out mortification, and a Chriſtian truly mortified is to the life the likeneſſe of Chriſt crucified; Chriſt was crucified for all true Chriſtians, and all true Chriſtians are, as *Paul* in this was, crucified with Chriſt. *Chriſtus crucifixus eſt idæa noſtræ mortificationis.* Climac.

Our Saviours crucifixion, and S. *Pauls* concrucifixion were both myſterious, both full of Paradoxes; and *our Saviours Perſon* was as paradoxicall as his *Paſſion*. They are both the ſubjects of many and many ſeeming contradictions. In his Perſon hee was made a very contradiction for ſinners, and at his Paſſion *hee endured the contradictions of ſinners*. In his Perſon hee was the great Creatour himſelfe that formed every creature; yet was a Creature formed by that Creatour. His Body was made of his Mothers ſubſtance: yet hee it was that made the ſubſtance of his Mothers Body, of which hee was made. Hee was made after the World was, what hee was not before the World was made; yet was hee ſtill after hee was made, what he was before the World was made, or hee ſo in it. Hee was Heb. 12. 3.

be-

Daniel. 7. 9. John 1. 14. 3. 16.

begotten before his Mother was borne; yet was hee borne of his Mother before hee was begotten of her. As old hee was as *the ancient of dayes*, his Father, that begat him: and older hee was then his Virgin Mother that gave birth unto him. Begotten hee was of his Father, and borne hee was of his Mother; yet was hee not begotten by his Father as hee was borne of his Mother; not yet borne of his Mother as hee was begotten of his Father. He was the onely begotten Sonne of his Father, and he was begotten of his Father onely; His Father begate him without the office of his Mother. And hee was the onely Sonne of his Virgin Mother, and the Sonne onely of his Mother as hee was her Sonne, and borne of her; His Mother, did bear him without the office of a Father. On his Fathers side hee was God, and not Man, and on his Mothers side he was Man, and not God; yet betwixt both hee was both, God and Man, to mediate betwixt both, at his first comming, and to arbitrate betwixt both at his second.

Virgo & Mater, utique & admirabilis, & singularis, a seculo non est auditum quod virgo esset, quæ peperit: & Mater esset, quæ virgo permansit. S. Bernard. Ser. 10.

Isaiah 9. 6.

No wonder then it was, that *his Name was called Wonderfull:* for every thing in him was full of Wonder, and his Passion was as wonderfull as any thing. His comming into the world had a world of wonder in it; and so had his being in it, and his leaving of it did leave as many behind it.

S. *Ambros. de Spirit. sancto.*

Hee was crucified, yet was not crucified; Hee suffered, yet did not suffer; Hee dyed, yet did not die; and hee rose againe saith S. *Ambrose*, yet did not rise againe: And are not all these seeming contradictions? Is not every period a very Paradox? yet all very orthodox, and easie to be unriddled? Two Natures were united in that one Person of Christ; And Christ endured that in one of his Natures which the other could not endure; As Man, or in his Manhood he suffered, was crucified, and dyed, and rose from Death: But as God, or in his Deity, he could doe neither.

Thus the Life and Death of Christ were very mysterious, full of mysteries, and so are the Life and Death of every mysticall Member of Christ. Every true Christian is such a Member, and this *Vessell of Election*, our holy Apostle, was such a Christian. Hee was one that had the characters of Christs sufferings in his mortified Body, *I beare in my Body the markes of the*

Lord

Lord Ieſus, ſaith hee, *Galat.6.17.* conformed to the myſticall Head of the Church in ſufferings, *Chriſto concrucifixus*, crucified with Chriſt; and his eſtate now was very Myſterious, he was both dead and alive at once, *Crucified with Chriſt, and yet alive nevertheleſſe.*

But why ſhould wee thinke it ſtrange to heare of a Man alive and dead at the ſame time? Are not all Men living ever ſo? Is not every Man alwayes dead and living ſo long as hee is a Man, or living? Alive naturally, and dead ſpiritually; or dead myſtically, and alive ſpiritually? Dead in ſinne, and alive in Nature? or dead unto ſin, and alive in Grace?

Qui luxuriatur vivens mortuus eſt. S. Hieron. ad matr. & filiam.

When *Paul* was in the ſtate of Nature, hee was both dead and alive, hee was alive Naturally, but dead ſpiritually. But when he changed the ſtate of Nature for the ſtate of Grace, he changed the Natures of his life and death. He was *dead in ſinne* before, but now *dead unto ſinne*, or ſinne is dead in him; Hee lived as a Naturall Man before, but now as a Spirituall; He lived in ſin before, but now Grace lives in him. Hee is now dead to himſelfe, dead to his ſinnes, but alive to his Saviour, living to the Lord of life; Crucified with Chriſt, and living to him, alive in him. Now this his myſticall death is very deſirable. It is rather to be wiſhed, then any kinde of Death, that *Auguſtus* thought of. It is a Death that may be lawfully ſought for: yea, it is a Death that men muſt pull upon themſelves as ſoon as they can with a holy kinde of violence, and the more earneſt any man is in doing of it, the more he is to be praiſed for it; and more worthy of praiſe is hee, that thus *killeth the old Man* in himſelfe, then ever *Cleombrotus* was, or *Cato*, or *Lucretia*, for killing, as they did, themſelves; yea, hee deſerves no praiſe that does not thus crucifie himſelfe. This is an *Euthanaſy* indeed, and there can be none without it; They never can die well, that doe not die thus whilſt they live; Nor can they ever live well, that are not thus dead. When *Paul* was *crucified with Chriſt*, then hee reckoned himſelfe to be *alive indeed*; *Chriſto confixus ſum cruci, vivo autem jam*, ſaith hee, as the vulgar tranſlation has it, I am crucified with Chriſt, and now I live; *Jam vivo*, now I live, as if hee had not lived indeed till now that hee was thus crucified with Chriſt. As hee liveth after

Plato *in Phædone.* *S.* Auguſt. *de Civitate Dei*, l. 1. c. 19. 23.

Duplex hic eſt miraculum, & quòd mortuum vitæ reſtituit, & quòd per mortem. Theophil. *in locum.*

his crucifixion, ſo hee liveth by it; Hee that layes downe a temporall life for Chriſts ſake, ſhall take up one eternall for it; and hee that with *Paul* does part with an evill life, does gaine a good one by it; yea hee gaines two good ones by it; one here, and one hereafter: for hee ſhall *raigne with Chriſt*, that is crucified with him, as well as hee, that is crucified for him.

I am crucified with Chriſt, ſaith our Apoſtle; Chriſt was crucified, and ſo was *Paul*, but ſeverall wayes; Chriſt was crucified for *Paul*, but ſo was not *Paul* for Chriſt. Yet *ſano ſenſu*, in ſome ſenſe *Paul* was crucified for Chriſt; but not ſo as Chriſt for *Paul*. *Paul* was crucified for Chriſts ſake, and Chriſt for *Pauls*; But Chriſt was crucified for *Pauls* ſinnes, ſo was not *Paul* for Chriſts. Chriſt had no ſinnes of his owne to demerit any crucifixion in himſelfe, or in any other for him, but ſo had *Paul*; And *Pauls* crucifixion was for himſelfe rather then his Saviour; yet it was of the ſinnes in himſelfe, rather then of himſelfe in his ſinnes. It was a crucifying *of ſinne in his mortall Body*; Not a crucifying *of his mortall Body in ſinne.*

Per crucem Chriſti remotus eſt à me proprius affectus. Aquin. *Commenta. in locum.*

Chriſt was crucified for *Paul in Body*, and *Paul* for Chriſt *in Minde. Mente crucifixus ſum*, As *Theophilact* expounds it, In minde I am crucified with Chriſt; In minde with him, not in perſon for him. It was not a corporall but a ſpirituall concrucifixion; Yet it was in Body as well as Minde, ὑπωπιάζω μου τὸ σῶμα, καὶ δουλαγωγῶ, I beate my body downe, ſaith hee, and keepe in ſubjection. And this ſubjection of the Body it ſelfe was ſpirituall. It was not a crucifixion of fleſh, but of fleſhly-mindedneſſe; It was the ſuppreſſing of the Rebellions of Nature, not the deſtroying of Nature it ſelfe. The Nature of his life was altered by it; But the Life of his Nature was not utterly aboliſhed, for ſtill hee lived for all this kinde of Death. This concrucifixion was *not to Death*, but Life. There are two kinds of concrucifixions.

1 Cor. 9. 27.

1. *Corporall.*
2. *Spirituall.*

Luke 23. 33.

Thoſe *two Malefactours* that dyed when Chriſt did upon the Croſſe, were both crucified with Chriſt; But not as *Paul*

was

was in the Text; for one of the two was never the better for that corporall concrucifixion. Hee loſt his temporall life upon the Croſſe with Chriſt himſelfe: yet hee got not Life eternall for it from the Croſſe of Chriſt. Alas for him! His was a Croſſe indeed, but none of Chriſts. Hee ſuffered not for Chriſts ſake, but for his owne ſinnes, and there is ſeldome Life in ſuch a Death. A Croſſe may be the Tree of Life unto a Penitent theefe; But ſuch Malefactours are ſeldome truely penitent. Indeed the Croſſe is *vita juſtorum*, life to the Righteous, but *mors infidelium*, Death to the Wicked, ſaith *Caſſiodorus*. The true Believer layes hold of an other, a better Life then this preſent, as hee parts with this; But the Infidell loſeth this and gets no other for it. The wretched, and impenitent unbeliever, by the Croſſe of ſufferings, or by his ſufferings upon the Croſſe, does loſe even all his ſtock of Life, and gaineth nothing; The believing penitent loſeth little and gaineth much, hee parteth with a bad life and receives a better for it. But our Apoſtle loſeth nothing, and gaineth all: He gets a new life without giving the old away. But his concrucifixion was of an other kinde, It was not corporal, but ſpiritual, and ſuch concrucifixions are twofold.

2 Cor. 5. 1, 2. Heb. 11. 35.

Primarie,
and
Secondarie.

Now the firſt of theſe is that which every true Believer ſuffered in the Perſon of Chriſt, when as Chriſt ſuffered in the Perſon of every true Believer: For as all that fell by the ſinne of the *firſt Adam*, did ſinne with that *Adam* in his perſon, and fell in his Perſon with him; So all that are ſaved by the ſufferings of the *ſecond Adam*, did ſuffer with him in his perſon, and are ſo ſaved with him. *Chriſtiani omnes unà cum Chriſto tanquam illius membra in cruce pependerunt*; All Chriſtians as the members of Chriſt did ſuffer with him upon the Croſſe. The catholick Head of the Church was faſtened to the Croſſe, and ſuffered for the whole Myſticall Body, and all the myſticall Members that are faſtened to the Body by love, and to the Head by faith, muſt needs be ſenſible of the ſufferings of the Head; *Whereas one member ſuffers, all the members ſuffer with it,*

Rom. 5. 12.

Muſculus *in locum.*

1 Cor. 12. 26, 27.

it, by way or ſympathy, and therefore ſurely, when as the Head ſuffers, which is the fountaine of ſenſe, there muſt needs be a Catholike Compaſſion in all the Members. Thoſe are not living Members of Chriſts Myſticall Body that do not ſympathize with him in the biterneſſe of his paſſion. The very Remembrance of his grievous ſufferings upon the Croſſe for their ſakes does make make them grieve for his ſake, And that's their firſt Concrucifixion; Now the ſecond followes this, and is twofold.

1. Myſticall.
2. Morall.

And the firſt of theſe is in the Sacrament of Baptiſme. For that Chriſtens a man, and makes him a member of Chriſt: *So many as are baptized into Chriſt, they put on Chriſt.* And they put on Chriſt crucified, that put him on by baptizme. It is into the Death of Chriſt, that they are Baptiſed; And the Death of Chriſt was upon the Croſſe, by crucifixion. And this *laver of Regeneration*, the Sacrament of Baptiſme, does both *ſigne and ſeale* the Benefits of Chriſts crucifixion to a Chriſtian. And from this ſacramentall or myſticall concrucifixion muſt we all derive that concrucifixion which is Morall.

Galat. 3. 27.

Signum eſt exhibitivum.

And the Morall Concrucifixion does Crowne the Myſticall. The Sacrament of Baptiſme does begin the life of Chriſtianity, but it is the Chriſtianity of life that does compleate a Chriſtian, and fits him for the Crowne of life. *Non quæritur in Chriſtiani initium, ſed finis*, ſaith S. *Gregory*, The initiation of Chriſtianity in any man is nothing ſo remarkable as the conſummation of it. Alas what is it to begin to be a Chriſtian, unleſſe a man goes on to the perfection of Chriſtianity? I meane, what profit is it to be baptized into Chriſt, unleſſe a man does live like a Chriſtian? What benefit can there be *in putting on of Chriſt* by Baptiſme, unleſſe we keepe him on in our lives, and weare him in our Converſations? *Chriſtiani nomen ille fruſtra ſortitur qui Chriſtum minimè imitatur*, ſaith S. *Auſtine*, Its a frivolous thing to be a Nominall, and not a Reall Chriſtian, to have the Name of a Chriſtian, and not be a follower of Chriſt. *Chriſtianus à Chriſto*, A man is called a Chriſtian from Chriſt, whoſe follower he profeſſes himſelfe to be, as thoſe Diſciples did which were

S. Gregor. l. 28. *Moral.*

Quid enim tibi prodeſt, vocari quod non es, & nomen uſurpare alienum? ſed ſi Chriſtianum te eſſe delectat, quæ Chriſtianitatis ſunt gere. S. Auguſt. de doctrinâ Chriſtianâ.

were first called so at Antioch, *Act.* 11. 26. But those men bely the Name of Christ, saith *Gregory Nyssen*, that doe nor make their practice of Christianity to answer their profession of it. *Nemo Christianus verè dicitur, nisi qui Christo moribus, pro ut valet, coæquatur*, saith S. *Cyprian*, No man is rightly called a Christian, unlesse he followeth Christ in his moralls as neere as he can. S. *Basil the Great*, and *Gregory the Divine*, that were like *Twinnes of Devotion* in the Service of the Church, did both rejoyce that they both were, and were called Christians. The putting on of Christ by Baptisme, does give the Name, but it is the keeping of him on in our moralls that speakes us Christians indeed. It is not enough therefore to be crucified with Christ in Baptisme onely. *Ecce baptizati sunt homines*, See saith Saint *Austine*, men are baptized, and thereby their sinnes be washed away, yet still something remaines on their parts to be performed. *Restat lucta cum carne, restat lucta cum diabolo, restat lucta cum mundo*, still there remaineth many Combates to be maintained against our Ghostly Enemies the world the flesh and the Devil. And indeed every Christian is engaged by his Baptisme, to bid defiance unto these, and to fight against them under the *Banner of Christs Crosse*, to the utmost of his life. We must be faithfull unto Death, or never expect the Crowne of life.

A Christo Christiani & sumus & nuncupamur. Athan. Orat. 2. contr. Arian. Gregor. Nyss. de profes. Christianor. S. Cypr. de 12. abusionib. Greg. Naz. in Orat. funebri de S. Basilio.

S. Aug. Ser. 16. de verb. Apost.

Thus is this Mysterie begun, and carried on in all true Christians, as Saint *Chrysostome* hath observed, and after him *Theophilact*, and *Musculus* after both. It begins in Baptisme, and must be carried on in our lives. It is this Morall concrucifixion, that God expecteth, and rewardeth. But this is not easily and quickly finished; *Hic labor, hoc opus*, it requires our greatest care and diligence to crucifie our selves with Christ in our lives. This part of Christianisme is the hardest task that our Master Christ hath imposed upon us as his Disciples. It is a worke that must be done so long as we live, for that so long as we live we must never thinke we have done it. But what is it, that makes it so hard to be done? there are many things that doe encrease the difficulty of it.

Revel. 2. 10. *Mysterium hoc geritur in Christianis sacramentaliter, & efficaciter. Sacramentaliter in Baptismo, efficaciter in ipsa veteris nostri hominis mortificatione, & vitæ novitate.* Musculus. *Dicendo, simul cum Christo crucifixus sum, Baptismum recte significat, dicendo, Vivo autem jam non ego, sequentem vitæ rationem significat, per quam mortificantur membra.*

The first is, that innate power, or naturall strength that the

S. Chrys. in loc.

Body of ſinne hath in our Mortall Bodies. *I delight in the law of God, after the inward man,* ſaith this *Apoſtle*; *But I ſee another law in my members, warring againſt the law of my mind, and bringing me into Captivity to the law of ſinne, which is in my members,* *Rom.* 7. 22, 23. See, here was law againſt law, and members againſt minde, in *Paul* himſelfe. The corrupted Principles of Nature oppoſing the reformed and refined Principles of Grace, and ſomtimes prevailing to the conquering, to the captivating of this great *Apoſtle*, and compelling him to cry ταλαιπωρος ἐγω ἀνθρωπος, *O wretched man that I am, who ſhall deliver me from the body of this death? Rom.* 7. 24. Though man be renewed in his mind by the law of Grace, or the Grace of the New man, yet the Old man is ſtill in him, and the old man in him hath the law of Nature, or the law of the Members on his ſide, and the Nature of that law is not eaſily overcome; ſo ſoone as wee begin to kill or crucifie the old man in our bodies, he preſently layes the law to us, and pleads the law of Nature againſt us, and ſo makes us very remiſſe, and it may be lay aſide our work of mortall Concrucifixion. There was *peccatum habitans*, ſinne dwelling in *Paul* himſelfe, and that ſinne made him doe *the evill which he hated*, and made him leave undone the good he greatly deſired. Such ſin there is in every man, though he be regenerate, and that ſinne in him does make his Concrucifixion very difficult.

Semper in nobis, dum vivimus, peccati Adami nõnullæ reliquiæ manent. Si enim iſta ſentina ſic omnino elui poſſit, ut nullæ in nobis reſtarent ſordes vitiorum, nec Paulus de lege membrorum mortiſq; corpore conqueſtus fuiſſet, nec nos aſſidua ſpiritus renovatione opus haberemus. Whitak. to. 1. li. 8.

Rom. 7. 15, 16, 17, 18, 19, 20. *Concupiſcentia in renatis eſt peccatum.* Daven. Determ. Quæſt. pr.

The Second thing that greatens the difficulty of it, is the Old mans eaſie Recovering, or his ſpeedy *Recruting of his forces*, within us, when we thinke we have ſo farre worſted them, as that they muſt needs yeeld. It is ſtoryed of the *Giant Anteus*, the ſonne of *Neptune by the Earth*, that when ever his ſtrength began to faile him, *tactu terræ recreabatur*, it was recruted, or renewed by his touching of the Earth. And this made it ſo hard for *Hercules* to overcome and kill him. *Natales Comes* ſeekes to verifie this fable by other alluſions, but it is moſt true of the *Body of ſinne*, which is indeed *Terræ filius*, The ſonne of the Earthie part which is in Man. The *Old man is of the Earth Earthie*. And ſinne is the Sonne of the Old Man, and like the *Giant Antæus* it reneweth ſtrength by touching of Earth and Earthly things, which maketh it ſo hard a matter for the

Antæus gigas ex terræ filiis cum Hercule congrediens ut deprehenſus eſt ex telluris tactu vires excreſcere Volatera. Paralipom. Nat. Comes Mytholog. l. 7. c. 1. 1 Cor. 15. 47.

the Body of ſinne to be Mortified by us, ſo long as we have our Converſations upon the Earth.

I remember a ſtory, which I have read in *Neubrigenſis*, it is of *King Henry the Second*, who having bequeathed no Land of inheritance to *John* his fourth and youngeſt Sonne by *Queene Elinor*, ſurnamed him *Johannem ſine terra*, *John* without Earth or Land to live upon. It was his Fathers Pleaſure ſo to deale with him, and ſo to miſcall him. He wanted ſuch a portion of Earth without him as was given by his Father to his other Brothers, but he wanted not his portion of Earth within him. He had the inheritance of an earthie part in his *Mortall Body* derived from the *Old man* in his Father. He was not *Johannes ſine terra*, in reſpect of the body of ſinne; he was of the Earth Earthy, and ſo is every man living upon the Earth, and the Earth within us, doth ſtrengthen ſinagainſt us, and makes it very hard for us to crucifie it in us.

Quippe ex Alienora quondam Francorum Regina ſuſceptis 4 filiis, Henricum *natu majorem Regni Anglici, & Ducatus Normanici, cum Andegavenſi Comitatu ſucceſſorem relinquere*, Richardum *vero Aquitaniæ, & Galfridum Britanniæ præficere cogitabat: quartum natu minimum* Joannem *ſine terra eognominans, &c.* Gulielm. Neubrigen. lib. 2. c. 18.

A Third thing that makes our Mortification difficult, is *the Time that the Old Man* in us muſt have to dye in. He muſt needs dye a lingring death, for he muſt be dying all the dayes of our Naturall life. Thoſe *two Malefactours*, that were crucified corporally when Chriſt was, had lingring Deaths; yea ſo long they were in dying, that the Souldiers had Orders given them to breake their legs, for the haſtening of their Deaths. And he that begins to crucifie the *Old Man* in himſelfe, ſhall finde him ſo loath to dye, and ſo long in dying, that new violences muſt be offered to him to make him yeeld. The faſtening of him to the Croſſe does make him ſick, and the breaking of his legs does make him weak: Yet will he not dye ſo long as the man does live, nor wholly yeeld to the *Spirituall man* untill that ye yeelds up his ſpirit. The nature of this myſticall death does differ much from the death of Nature; this is *mors ſine morte*, a death without death. That may be a lingring death ſometimes, but this is ever a living death, a death in life. It is *Martyrium vivum*, as *Tertullian* phraſeth it, a living Martyrdome, a killing of the fleſh, and a leaving of the man alive. *Martyrium ſine ſanguine*, ſaith S. *Bernard*; A Martyrdome without any Bloudſhed, a Mortifying

S. Bern. *inter Sententias.*

Duo ſunt Martyrii genera, unum in habitu, alterum in actu, &c. Primaſius *in c. 7. & in c. 11.* Apocalyp. Joſua. 9. 21. Carranza in Sum. Concilior. Apoſtolor. Canon. 23, 24. Concil. Nicæn. Can. 1. Concil. Arelaten. Can. 7.

Mortifying of the Body without killing of it. Other Martyrdoms are either in Minde, or Body, this is in both, without the deſtruction of either. A man may Mortifie his members with S. *Paul*, without cutting of them off with *Origen*.

Gods people, the *Iſraelites*, did not kill thoſe enemies of theirs the *Gibeonites*, but brought them into ſubjection, and made them ſerviceable. And ſuch as are godly people need not deſtroy their bodies, or their affections naturall, but ſubdue them, and make them ſpirituall, and ſerviceable. Thus much the Apoſtle intimated to the Romanes, in ſaying, *As ye have yeelded your members ſervants to uncleanneſſe, and to iniquity, unto iniquity; even ſo now yeeld your members ſervants to righteouſneſſe, unto holineſſe, Rom. 6. 19.* Where obſerve, that they ſtill be members, and ſtill yours, your members, and ſtill ſervants, but not ſtill in ſervitude to the ſame maſters. Their maſters are newed, and ſo is the manner of their ſervice. This Morall Concrucifixion may conſiſt with Naturall Conſervation; This Mortification is not meant of the Common Death of Man, ſaith Saint *Chryſoſtome*, and after him *Theophilact*, but of a Death unto ſinne. And with this Mortification of the Old man there muſt ever be the Vivification of the New man. *I am Crucified with Chriſt, nevertheleſſe I live.* There is life with Death, yea life by it.

S. Chryſ. Theophil. in locum. *Quos Deus mortificat, & affligit, poſtea vivificat.* Mendoza in lib. 1. Regum. Tom. 1.

When the *Naturall Man* beginnes to live, then hee beginnes to die: and when the *Spirituall Man* beginnes to die, then hee begins to live. Mans *firſt Birth* leads him unto Death, His *ſecond* lets him into Life. Hee is borne at firſt to die; But borne againe to live. It is the beginning of Miſery to be borne once; But the beginning of Felicity to be borne againe. The *firſt Birth* onely lets man into Naturall life, and into that but onely for a time, and that time but a ſhort one too; But the *ſecond Birth* does let life into Man, and that a Spirituall life, and that's the Pledge, and Meanes of life eternall. It is the Nature of mans firſt life to give him onely the life of Nature; But the *ſecond* life, being the life of Grace, does give the Grace of life. And this life of Grace is the only way unto the life of Glory, and to the Glory of that life.

But firſt a Man muſt be crucified, before he can be glorified; he muſt die before hee can live: and this his dying too muſt be

be before his death. Hee muſt be as the Apoſtle was, Dead and alive together, *Crucified with Chriſt and yet alive.* Dead and yet not dead; Not *dead in treſpaſſes and ſinnes*, and alive in Nature: But dead unto ſinne, and alive in Grace and Nature. Alive unto God, and dead unto the World. Like *Simon Peter* that forſooke the World for *Chriſts* ſake; Not like to *Demas* that forſooke S. *Paul* to imbrace the preſent World. Like a dead man in the World, hee muſt not doate upon it; But live in it as if hee were departed from it. Hee muſt not be like that *younger Widdow* that our Apoſtle wrote a warning of unto young *Timothy*, *that liveth in pleaſure, and is dead whilſt ſhe liveth*; But like our holy Apoſtle himſelfe, that lived whileſt hee was dead. Hee muſt dy unto ſinne before his Naturall Death, that hee may not dy in ſinne, when hee muſt needs dy a Naturall Death. If hee ſuffereth ſinne to live in him untill his Naturall Death, hee muſt ſuffer a Death Eternall for living ſo in ſinne.

Mat. 19. 27. 2 Tim. 4. 10. 1 Tim. 5. 6. Climac. in ſcala Parad. i.

Mans *firſt Birth* brings him forth a *Sinner*, his *ſecond* brings him forth a *Saint*: By his *firſt Birth* hee is made what hee was not before his *Generation*; By his *Second* hee is made againe what hee was not by his *Firſt*, and yet remaineth what hee was. His Generation made him a Man, His Regeneration makes him more, it makes him a good Man, a Man of *God*, a Member of *Chriſt*. This is that, that this Apoſtle intended of himſelfe in his ſtate of Regeneration, when hee ſaid that hee did ſtlive, and yet not he. I am crucified with Chriſt, nevertheleſſe I live, yet not I. Now this may ſet our thoughts to the ſecond Generall of the Text, the Reading of the Riddle; but I muſt deale with you, as thoſe are wont to doe with others, that propoſe hard Riddles to them, I muſt give you a longer time to conſider of it, then meerely this time of your hearing of it; I muſt give you untill our meeting next in this place, which muſt, (God willing) be in the afternoone, then I ſhall give you the reading of this Riddle; but thus much for this Time.

S. Paul's CONCRUCIFIXION.

SERMON Second.

Gal. 2. 20.

I am crucified with Christ, nevertheleſſe I live, yet not I, but Christ, &c.

I Muſt beginne this After-noone, abruptly, as I ended in the Fore-noone, leſt I end this After-noone abruptly, as I doe beginne; and I ſhall beginne this After-noone where I ended in the Fore-noone, that this After-noone I may end with this Text, where in the Fore-noone I did beginne.

In the Text I obſerved two Remarkables.

1. The Propounding of a Riddle.

2. The Expounding of the Riddle.

In the Fore-noone you heard the Riddle propounded, This After-noone you are to heare it expounded. The Riddle was propounded in theſe words, *I am crucified with Christ, nevertheleſſe I live.* Now it is to be expounded by theſe words, *yet not I, but Christ that liveth in me.*

Not I, but how doe theſe words Reſolve, or Reade the Riddle? They rather ſeeme to make an other Riddle, or to make the Text like the Prophets Myſticall Viſion of a Wheele within a Wheele. Here is one ſeeming contradiction upon an other, a Riddle upon a Riddle; for firſt hee ſayes, *I live*, and

then hee ſayes, *not I,* and ſo ſeemes to ſay, and unſay, or to contradict himſelfe.

Indeed, had hee ſaid no more but *yet not I,* hee had not read the former, but made an other; But the clauſile added in the cloſe diſcloſeth all, *not I, but Chriſt that liveth in me.* This like a Key unlocks the Cabinet of the myſtery; This like an *Oedipus* unriddles all; Like a Clue it guides the Reader thorow the Labyrinth of the Riddle to the Reading of it. It ſhews what life it is, that now hee liveth; It ſpeakes the change of his life, from that of a Naturall man, to that of a Chriſtian; He liveth now the life of one that is in Chriſt, the Lord of life. The life of one that hath the Lord of life, *Chriſt Jeſus*, and the life of the Lord now in him, *not I now, but Chriſt in me.* Hee cannot now ſay with the Heatheniſh Poet, *Ille ego qui quondam,* I the ſame Man, that in time paſt did ſo and ſo, but with the convert, *Ego non ſum ego,* I am not I.

I live, yet not I, Not I the ſame, but I an other. An other, and yet I. I an other Man, I a new Man, *Non amplius ego,* Not I a meere Man any longer, but now a Chriſtian; Not I ſtill contrary unto Chriſt, but I a Convert now unto him, and ſo I am not I, and yet I am; I am ſtill, but not ſtill what I was; I *was a Phariſee,* but now I am not; *I was an enemy to the Croſſe of Chriſt,* but now I am not; I was a *Blaſphemer* of his moſt bleſſed Name, *ſed quantum mutatus ab illo?* But now how much am I altered from what I was? So changed in my ſelfe I am, that I cannot ſay, I am my ſelfe; Yea ſo unlike I am my ſelfe, that I cannot but ſay, that I am not my ſelfe. It is not I that liveth in my ſelfe, *But Chriſt my Saviour that liveth in mee.*

Acts 23. 6. Phil. 3. 5. Acts 9. 1. 1 Tim. 1. 13. Virgil. *Æneid.* l. 1.

Neceſſe eſt ut qui non vivit in ſe, vivat Chriſtus in illo. Et hoc eſt quod ait Apoſtolus vivo autem, jam non ego. S. Bernard.

Hee is not now the Man hee was, and yet a Man hee is even as hee was; Hee is now a new Man by his ſecond Birth, and yet hee is the ſame Man hee was by his firſt; Hee is a Man ſtill as hee was, and ſtill the ſame Man that hee was, and yet hee is an other Man then hee was, changed much from what hee was. The ſame Man ſtill in Perſon hee is, and ſtill the ſame in Parts: But in Paſſions or Affections hee is now an other. The ſame hee is in conſtitution of Body, and in Quantity, but in quality of Minde, and in conditions hee is an other Man. A

new

new Creature. It is the ſame Man that liveth ſtill, but he now liveth as an other Man; He is not the ſame in Life, His manner of Life is not the ſame. A new Converſation does ever follow a true Converſion. This Mutation aimes not at the Transformation of the Man, But at the Reformation of his Manners.

It is not like the *Poets Metamorphoſes*, where *Jupiter* transformes himſelfe into a *Bull*, and *Diana* turnes *Acteon* into a *Stagg*; where the *Theban Siſters*, the *Mineides*, are metamorphoſed into *Batts*, *Aſcalaphus* into an *Owle*, and *Æſculapius* into a Serpent; *Io* into a Cow, and *Ilithyia* into an Heifer; *Dedalion* into a Faulcon, *Arachne* into a Spider, and the *Lycian Clownes* into croaking Frogs; *Lycaon* into a Wolfe, *Hippomenes* into a Lyon, and *Hecuba* into a Dog. The *Inhabitants of Cyprus* into Oxen, and the *Companions* of *Ulyſſes* into Hoggs. Men by the fictions of the Poets were transformed into Beaſts and other Brutes; But by this Myſticall Mutation in the Text, a Beaſt or Brute may be Reformed into a Man, and a man Regenerated to a Saint; Such men as are degenerated into bruti ſh manners may be reſtored to the Properties of men, and the Prerogatives of Saints. S. *Paul* was changed by his Regeneration into a *new Creature*, and yet was ſtill the ſame in ſubſtance that hee was by Generation. Hee was Reformed in Moralls, and yet remained what hee was by his Naturall forme.

Ovid Metamor. *lib.* 3. *Lib.* 3. *Lib.* 4. *Lib.* 5. *Lib.* 15. *Lib.* 1. *Lib.* 9. *Lib.* 10. *Lib.* 1. *Lib.* 6. *Lib.* 6. *Lib.* 11. *Lib.* 13. *Lib.* 10. *Lib.* 14.

I live, yet not I, but Chriſt that liveth in mee, That is, ſaith *Aquinas*, *tantum Chriſtum habeo in affectu*, My love is wholy fixed upon Chriſt, My delight is onely in him, *Ad alia quidem omnia mortuus ſum*, as ſaith S. *Bernard*, to all other things I am as a man that is dead, I minde them not, I looke not after them, I care not for them; *Placet quod ad ejus honorem fieri video, diſplicent quæ aliter fiunt*, That which tendeth to the honor of Chriſt I like well, but I diſlike things that have no tendency towards it.

Aquin. *Comment. in loc.*

Some there be that take the Apoſtles Mortification, or his *Concrucifixion*, to relate not onely to the *Law in the Members*, but to the *Law of Moſes*. Or not more to the *Law of ſinne*, then to the *Law of Ceremonies*. And his vivification by Chriſt, or his ſpirituall

Nichol. *de* Gorr. Heming. Theophilac.

ſpirituall Reſurrection with Chriſt, not more to intend the Reformation of his Morallſ, then the Conformation both of his Opinion, and of his Practice according to the Doctrine of the Goſpell. It may be taken both wayes. In the words before the Text, he ſaith, he is *dead unto the Law, but alive to God*; And in the Text he tells the Manner how, that ſo we may not underſtand him of the *life of Nature*, but of the *life of Grace*, *qua Chriſtus in fidelibus vivit ſua virtute, juſtitia, & vita*, ſaith *Hemingius*, By which grace of life, or in which life of Grace, our *Saviour Chriſt* doth live in all Beleevers by his vertue, and juſtice and life. For *fides in Chriſtum eſt vita fidelium*, ſaith he, The beleeving in Chriſt is the life of the Beleever. *Ipſe Chriſtus eſt vita mea*, ſaith *Aquinas*, Chriſt himſelfe is my life, for he is *life* it ſelfe, as he ſaith himſelfe, *John* 14. 6. therefore might S. *Paul* moſt truly ſay, *Mihi vivere Chriſtus eſt*, To me to live is Chriſt, *Phil.* 1. 21. *And the life that I now live, I live by the faith of the Sonne of God, who loved me, and gave himſelfe for me*, as it is in the words immediately after the Text. And the Rule of this my life is not the law of *Moſes*; But the Goſpell of Jeſus Chriſt. I was a Phariſee by my Education, and by my profeſſion I was of the *ſtricteſt ſect of the Phariſees*; I lived preciſely according to the Law, and hoped to live for ever by it: But I have now found my miſtake, I have now found, that *by the workes of the Law, there ſhall no fleſh living be juſtified*. I have moſt happily found that life, and happineſſe, is no where to be found but onely in *Jeſus Chriſt*, that was crucified for me, to bring me unto life. And therefore now with him I am for ever Crucified to the Law, and to that life which I ſought in my ſelfe by my obſervance of the Law.

Dixit ſe mortuũ legi ut Deo vivat. Nunc quomodo Deo vivat exprimit. Ne quis ſ. ſpicetur illud intelligendum eſſe de vita naturæ, quod de vita gratiæ intelligi debet. Hemingius in Locum. Aquinas in Locum.

Gal. 3. 11. Rom. 3. 28. *Cæremoniæ legis ante Chriſtum nec Mortuæ erant, nec Mortiferæ, poſt promulgationem Evangelii, & Mortuæ, & Mortiferæ, inter paſſionem Chriſti, & promulgationem mortuæ, ſed non mortiferæ. S.* Aug. Epiſt. 19 Tom. 2. Mat. 11. 13. Mark. 1 19. Luk. 3. 21.

The Ceremoniall Law before the Incarnation of Chriſt was *neither dead nor deadly*; But after the Crucifixion of Chriſt, and Promulgation of the Goſpell, it was *both dead and deadly*. And *betwixt both it was dead, but not deadly*. The Baptiſt was *Præcurſor Chriſti*, the forerunner of Chriſt to make way for his Goſpell. And the law of Ceremonies was alive in Strength till *John the Baptiſt*, but with his Preaching of the Goſpell it began to dy. Yea dead it was when *Chriſt* was once *Baptized of John in Jordan*. Dead it was *quoad neceſſitatem*, in reſpect of any

any necessary observance of it, yet *propter vinculum Charitatis & quoad Convenientiam*, to avoyd offence and Scandall, and for Conveniency sake, it was not presently cast out, nor did the Apostles deeme the observation of it to be deadly, but for Charity sake they sought an *honourable Buriall* for it, which could not be on the suddaine; yet was it dead unto Saint *Paul*, and he to that. It was not the *Law of Moses*, but the *Law of Faith*, that now was the *Tutour* of his life; It was not *Moses the Servant of God*, but *Christ the Sonne of God* that lived in him. *I live, yet not I, non ego qualis fui sub lege*, not I, such as I was under the Law. *But Christ now liveth in me, habitans in me per gratiam Vivificantem*, dwelling in me by his quickning grace. So that the life which I now live is by the grace of Christ.

Thom. Aquin. 1.2.Quæs.103. ar. 4.

Act.13.59. Rom.7.27.

Nichol.de Lyra in Locum.

It was neither a *Ceremoniall*, nor yet meerely a *Morall life* which the Apostle lived, but an *Evangelicall*, and this finished his Ceremoniall, and furthered his Morall. By Christs living in him, he did not meane the Person of Christ, but his power in him. Christs living in us saith S. *Chrysostome* is his working in us, and his ruling over us, and over-ruling of us, to make us mend our Moralls according to the way and purpose of the Gospell. For the Gospell does not utterly destroy the Morall law, nor make it absolutely voyd. *Think not that I am come to destroy the Law or the Prophets; I came not to destroy, saith Christ, but to fulfill*, Mark. 5. 17. *Doe we then make voyd the law through faith?* saith our *Apostle, God forbid, ye we establish the law.* Indeed they that are in Christ, and have Christ living in them, are *not under the law but under Grace.* But how? Not under the law to seeke for justification by it, but yet they are under it to encrease their sanctification by it. They are not under the Curse of the law to Condemnation, but under the Course of the law they are for Commendation. Not under the Rigor of it, but under the Rule of it. And he can never be a true disciple of Christ that will not be ruled by it.

S.Chryſ.in loc.

Rom 3.31.

Rom.6.14.

He that would live with Christ in Heaven, must live with him on Earth first. He that would be like him in the life of Glory, must be like also in the life of Grace. And he that would be so, must labour to be like him in his Moralls. He that is Crucified with Christ, must live like one that is so Crucified,

fied, like one that is *dead to ſinne*, like one that is dead unto himſelfe, like one that hath Chriſt living in him, and that can never be, untill the life of Chriſt be repreſented in his life, in the manner, or morality of it. It is this that our Apoſtle cheifely points at in the Text, when he ſayes Chriſt liveth in him. *Unumquodque ſecundùm hoc vivat, unde vivit*, Saith Saint *Auſtine*, every thing ought to live according to that by which it liveth. The Body liveth of the Soule; And the Soule liveth of Chriſt: Let both then live according to thoſe things that give them life; let the Body live ſo after the Soule, and the Soule ſo after Chriſt, that both ſoule and body may live together with Chriſt for ever hereafter.

S. Auguſt. Serm. 13. de verb. Dom.

It is from this kinde of life, that a man may have hope in death. And it is by this kinde of life that a man may aſſure himſelfe that he is dead. Death unto ſinne is beſt atteſted by the life of Grace. It was by this that Saint *Paul* could aſcertaine himſelfe of his concrucifixion. By this it was that he knew himſelfe to be a Mortified member of the myſticall body of Chriſt. He found Chriſt living in him, and that made him ſay, that he was crucified with Chriſt.

It is no eaſie matter for a man to be as this *Apoſtle* was, a Mortified Man, *Crucified with Chriſt*; But eaſie it is for a Man to know he is ſo, if he be ſo; yet many are miſtaken in this matter, and take themſelves to be ſo when they are not; but the reaſon is, they doe not obſerve the Manners of a Man concrucified. They doe not obſerve how it was with *Chriſt*, when he was crucified, or with Saint *Paul* when he was crucified with *Chriſt*. They doe not enquire whether it be ſo with themſelves.

Iſai. 53. 7. When Chriſt was crucified he was *Patient*, and ſo was *Paul* in all his ſufferings for Chriſt, when he was concrucified. Are

1 Pet. 2. 23. all we ſo? Are we *patient in tribulations?* Can we ſuffer our loſſes, and croſſes with patience? *When our Saviour was reviled, he revlied not againe. When he ſuffered, he threatned not, but Committed himſelfe to him that Judgeth righteouſly.* Doe we doe ſo? So did S. *Paul*, *Being reviled we bleſſe*, ſaith he, and *being Perſecuted we Suffer it, and being defamed we intreate*, 1 *Corinth.* 4. 12, 13.

Luke 23. 34. Againe when *Chriſt* was crucified he was very *pious*. Are we ſo?

ſo? He prayed for the pardon of his Perſecutors; doe we ſo? So did the *Protomartyr* Saint *Steven*, and ſo did *Paul*, and ſo doe all that are conformed to our Crucified Saviour. And if we do not ſo, it is a ſigne we are not crucified with our Saviour. Acts 7. 60.

Againe, when *Chriſt* was crucified, he left the world; He neither reckoned of the *Pompe*, nor of the *Glory* of it. And ſo it was with *Paul* when he was *crucified with Chriſt*; The world was crucified to him, and he unto the world. Now is it ſo with us? If it be ſo, the world may fawne upon us, but we will not fancy it, and it may frowne upon us, but we will not feare it. If we be crucified to that, and that to us, we will not Court it for any Pleaſure; nor Covet it for any Profit. We will not flatter it, nor yet be flattered by it. We will not ſeeke to win, nor ſuffer our ſelves to be wonne by the alurements of it. With *Paul* concrucified we will eſteeme all worldly things, as *dung, and droſſe*, in compariſon of Chriſt. Gal. 6. 14. S. Aug. lib. de Salu. doc. cap. 16. Chryſoſt. in Math. hom. 55. Phil. 3. 8.

Againe, when Chriſt was crucified, he was a dead Man, and ſo was *Paul*, and a dead man does not ſinne; he that is crucified with *Chriſt*, as *Paul* was, *is dead indeed unto ſinne, and alive unto God.* Though ſin it ſelf be not departed, yet the life of ſin is gone. Sin is mortified in him. Now how is it with us? How is ſin now committed by us? Doe we ſtill *ſinne with greedineſſe?* Does ſinne ſtill live in us? and we ſtill love to live in ſinne? If ſo, we are not yet concrucified. True it is, that the old ſinnes of Man, as well as the old man of ſinnes, muſt have a time to dy after they be crucified. There will be ſinne in any Regenerate Man as long as he liveth, though he be never ſo long concrucified before his death. For *if we ſay we have no ſinne We deceive our ſelves, and the truth is not in us.* Yet if we be truly Crucified with Chriſt, the love of ſinne will abate in us, yea our loving will turne into a loathing of it, and though we carry ſinne every whither about with us, yet we will not be carried every whither about with ſinne. There will appeare *the power of godlineſſe* in us Counter-manding the Commanding power of ſinne, though it cannot alwayes prevaile. *The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, and theſe two are ſo contrary that a man cannot doe the things that he would.* There is a continuall Combate between the Regenerate and the Unregenerate parts of any Regenerate Perſon. Such a Perſon is like that myſticall *Crucifixum eſſe eſt mortuum eſſe.* Muſculus. Νεκρὸς ὢν ἁμαρτάνει. Photius. Ephes. 4. 19. Gal. 5. 17. See *Perkins* in his combate of the Fleſh and Spirit.

purse that has both old and new coyne in it. The first, and second *Adams* are both in the old new Man, a living dead man, a renewed man, crucified with Christ, and yet alive. Such a person was S. *Paul*, a person that had both sin and sanctitie at once. A person crucified with Christ, and so dying daily unto sin, but not quitedead unto it; or dead it may be unto many sins, but not to all; or dead to all it may be in some degrees, but not in all. There were still *peccata quotidianæ incursionis*, though not *peccata pravæ dispositionis*, in him, sins of infirmity he had, and sins of inadvertensie, though not of high presumption, and deliberation.

Regenerat us duplici constat homine, interiore nimirum, ut exteriore. Zanch. Miscellan. lib. 3.

There are two degrees of Morall Concrucifixion, *non servire peccato*, and *mori peccato*, not to serve sinne, and to dy unto sin. The first is possible in this life, saith *Cajetan*, but not the second. *Nondũ mortuus, sed fixus est noster vetus homo*, Our old man is not yet dead, saith he, but fixed unto the Crosse he is, and so made sure for serving Sin any longer. This inchoation of our concrucifixion is very feizible in this life; But not the consũmation of it: for that is to be affected rather then effected here. From the service of sin we may be free, but not from sin it selfe, whileſt here we live.

Cajetan. in c. 6 Epist. ad Roman.

It is one of the hardest things in the World to be truly crucified to the World. The Practicalls of Christianity are harder then the Theoreticalls; And of all the Practicalls this is one of the hardest. *I would faine say with Paul, that I am crucified with Christ, by whom the world is crucified unto me, and I unto the world, but I cannot*, saith S. *Chrysostome*; And so said Saint *Austine* too; And so Saint *Bernard*: Yet these were holy Men, Concrucified, and such as did even Sequester themselves from this evill World. But so sensible they were of their owne infirmities in it, that they seemed to themselves uncrucified to it. They wanted much of *Pauls* degree of Mortification, and wished as much for it; But it would not come with wishing. Yea *Paul* himselfe fell short of that Perfection of it, which he wished. Indeed he freed himselfe from Servitude to sinne, though not without much Labour: But with that Labour and much more he could not free himselfe from Sinne. Yet nevertheless, but much the more, he strove to be as free as he could from sinne. And so must we. He did, and suffered much to be Concrucified; He fasted, he prayed, he watched, he laboured, he was *in wearinesse and painefulnesse, in watchings often, in hunger,*

Chrysost. in Math. Hom. 55 S. August. de docu. Spirit. S. Bernar. in in Cant. Serm. 72.

2 Cor. 11. 27.

ger, and thirſt, *in faſting often, in cold, and nakedneſſe.* Yet all that he did, and ſuffered, would not doe it alone; But it was *by the Grace of God, that he was what he was.* 1 Cor. 15. 10.

All our Endeavours are but in vaine, unleſſe that God vouchſafes a bleſſing to them. And all in vaine it is to expect a bleſſing at his hands, unleſſe we endeavour with our owne. It is *by Grace* that we may be ſaved; yet muſt we *worke out our owne ſalvation with feare and trembling*; And *give all diligence to make our calling and Election ſure*; *we muſt be* συνεργοὶ τοῦ Θεοῦ, *workers together with God in this moſt godly worke* of Morall Concrucifixion. We muſt endeavour the effecting of it, and pray the Father of Mercies to crowne our endeavours with his bleſſing. Epheſ. 2. 5. Phil. 2. 12. 2 Pet. 1. 10.

And the Difficulty of the Worke ſhould make us double our diligence to performe it. *Difficilia quæ pulchra*, the beſt things are ever dearely purchaſed, and the beſt workes hardly perfected. *Facilis eſt deſcenſus Averni*, It is an eaſie matter to deſcend to Hell; But very hard to aſcend to Heaven. *Ardua eſt via virtutis.* Men may paſſe in the *Broad Way*, and *enter in at the Wide Gate* without contending; But at the Straite Gate there is no entring without much ſtriving. There muſt be *vis impreſſa*, a violent force impreſſed upon a ſtone, or any heavy Body, to make it aſcend; And we muſt offer a kind of violence to our ſtony Hearts, heavy with loades of ſinne, or they will never aſcend to Heaven-ward. *Sanctitatis via ardua eſt.* Franciſcus de Mendoza *in li.* 1. *Reg. cap.* 4. *Tom.* 2. Mat. 7. 13, 14.

It is very difficult indeed to be concrucified, but not impoſſible. Conſider this Apoſtle, and be encouraged. This was as unlikely a man before his Converſion as any here. Of all men the *Jewes* were moſt unlikely to be converted unto Chriſt, and crucified with him; And of all the *Jewes* the moſt unlikely were the Rulers; And of all the Rulers the moſt unlikely were the Phariſees, *Have any of the Rulers, or of the Phariſees believed on him?* It ſeemes it was a thing unlikely, that any ſuch ſhould ever become his *Proſelites*; but unlikely things are brought to paſſe ſometimes, and this very thing, as unlikely as it was, was more then once effected, for *Nicodemus* was converted, yet was he a *Jew*, a *Ruler*, a *Phariſee*, *A man of the Phariſees a Ruler of the Jews.* And *Paul* was a Jew too, and a Phariſee too, and a kinde of Ruler, at leaſt an unkinde Under-officer he was, and very pragmaticall in his Office. A new commiſſioner he was made, with power delegated to him, to enquire after all ſorts of Chriſtians, and to perſecute them all *whether they were men or women. A peſtilent* John 7. 48. John 3. 1. Acts 22. 3, 4, 19, 20. Phil. 3. 5, 6. Acts 24. 5.

fellow he was, as that *Oratour Tertullus* called him, though not in his ſenſe; And *a mover of ſedition amongſt all the Jewes, and a Ring-leader of tumults* againſt the Church of Chriſt. *Hee breathed out nothing but threatnings and ſlaughters againſt the Diſciples of the Lord*; And *fearefull havock it was that he made with the Church*; yet this furious Perſecutour of thoſe Chriſtians was ſoon turned to a zealous Preacher of Chriſtianity. This Wolf was turned ſoon into a Lamb, yea this crucifier of others was himſelf even crucified with *Chriſt* in his Life, and ſuffered for *Chriſt* at his Death.

Acts 9. 1, 2.
Acts 8. 3.

Lupũ exuit ſubito, induitque agnum.
Geor. Abbot. *Cantua. Archie. de fugâ in perſe.*
Linus *de Paſſione Pauli.*
Mat. 3. 9.

Let no Man therefore here exclude himſelfe from hopes of Heaven, Let none diſpaire of his own converſion, or concrucifixion; *God is able of ſtones to raiſe up children unto Abraham*, of hard and ſtony hearted ſinners, he can make moſt tender hearted Chriſtians. He can make wheate of tares, corn of chaffe, floure of bran, good of evill, gold of droſſe, light of darkneſſe, life of death, grace of nature, *Quidlibet ex quolibet*, A *Paul* of a *Saul*. This great Apoſtle was *Saul* at firſt, that is, *Superbus*, proud, and lofty, as Phariſees were wont to be; But he became a *Paul* at laſt, that is, *humilis*, humble and lowly; *mirabilis, vel minimus*, ſo *Encherius*, Marvellous, or the meaneſt. Indeed he deemed himſelfe *the leaſt of all the Apoſtles*, as well as the laſt, not worthy to be an Apoſtle, foraſmuch as he had ſo much oppoſed the truth of the Goſpel. And it was marvellous indeed that ever hee proved ſuch an Apoſtle as he did. But ſee what God can do, *Thoſe things that are impoſſible with men, are poſſible with God, with him all things are poſſible*, *Mat.* 19. 26. Then be not faithleſſe, but believing; Of the cheifeſt of ſinners, ſee one of the choyceſt of Saints, of *a Veſſell of diſhonour*, ſee now a *Veſſell of honour*, *vas electionis*, a choſen veſſel. Of a young *Saul* that conſented to the ſtoning of that holy *Proto-Martyr* S. *Steven*, ſee now an *aged Paul*, that converted *Sergius Paulus, Proconſull of Cyprus*, and from that changing of him unto Chriſtianity had his own name changed amongſt the Chriſtians, from *Saul* to *Paul*, as S. *Jerome* avoucheth. The Name of *Paul* in the oldeſt holy language ſoundeth *wonderfull*, and full of wonder we may be, that ever the Man was changed ſo in *Name* and *Nature*. But let us more admire the Power of God, and goodlineſſe in *Paul*, that did ſo change him in himſelf, and yet ſo keepe him in the change, that he might truely ſay, as he did, *I am Crucified with Chriſt, nevertheleſſe I live, yet not I, but Chriſt that liveth in me.*

Acts 13. 9.
Saul, *abutens, vel abuſivum eorum.*
Philo. *Interpr.*
Arquirius *in Dictionario Theologico.*
Eucherius *de Nomin. Hebraic.*
1 Cor. 15. 9.
Paulus, mirabilis, vel electus.
S. Hieronim.
Arquirius. *Theolo. Dictio.*
John 22. 27.
1 Tim. 1. 15.
Acts 9. 15.
Acts 8. 1.
Philem. 9.
Acts. 13. 7.
S. Hieronim. *de claris Scriptorib.*

Buxtor. *Etimol.*

FINIS.